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THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.

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A. F. MELCHERS EDITOR

EDITORIAL.

In golden letters on an azure sky it stands written: "Immortality is proven!" Let this be our motto.

The man who judges others by himself, whether for good or evil, is simply catching a reflection of his own thoughts as they are being sent out.

The secretaries of the various camps have each issued neat little circulars containing lists of lectures with their dates and all necessary information to campers and visitors.

The clairvoyant eye is to the medium what the microscope is to the scientist. Both reveal what cannot be seen with the material eye or so-called natural sight—the latter penetrating matter, the former spirit.

THE BETTER WAY with its subscription price reduced to the financial needs of the million, is booming. Thanks, friends! Keep it continuously on the upward grade. No Spiritualist can afford to be without it.

Justice is universal law individualized in man—an expression of life and love from a given centre of gravity—divine as it is tempered with reason or mercy, and overbearing as it is perverted by unreason or selfishness.

The religious unrest of the churches seems not so violent during the late heated term. A continuous physical sweat very often allays a raging fever of religious creedal belligerence. But truth "goes marching on" irrespective of temperature or humidity.

The uncharitable denunciation of crime is often worse than the object aimed at. Radicalism in reform may end in fanaticism or a selfish demeanor towards the criminal which places the reformer below his subject. Even in being good or trying to be, a little conservatism is not out of place.

Now that a majority of our societies are having a vacation from Sunday lecture services, the seance room should be more faithfully attended. Our spirit friends are ever active and ever desirous of bringing convincing evidence that they are not only consciously alive, but deeply interested in the spread of their gospel of light, life, peace and love.

A medium may become as sensitive to a discordant thought or an impression from the spirit world by self-culture and aspiration for something higher, as a musician may become to a discordant tone by cultivation in the art of music. All depends upon practice or desire. An illogical or an impure thought is to the former what a false note is to the latter.

The epidemic of religious dissension has also broken out among the Hebrews. A free fight took place between two rival factions at a Jewish Synagogue at Traverse City, Mich., last Monday week. Furniture was sacrificed below cost and a number of participants were seriously injured. Only a short while ago it was the Quakers who caught the infection from other Christian denominations. Spiritualists beware—or is the harmonious philosophy invulnerable against such trifles.

Obsession is one of the effects of intemperance or excess of any kind because the loss of vitality or positive force (magnetism so-called) leaves the spirit body unprotected from the approach of earth-bound or undeveloped spirits; and the spirit body being the medium through which to reach the physical body, the latter suffers. For obsession brings it in closer rapport with material conditions, while the opposite, with a little abnegation as an aid, makes it positive, as it were, to the unspiritual of nature. A spiritual life, therefore, is a sensitive's best safeguard from unwelcome influences or auras.

The Rev. Dr. Lyman Abbott, the successor of Henry Ward Beecher in the Plymouth Church, Brooklyn, one of the broad, independent, church thinkers of

to-day, in delivering the baccalaureate sermon at Williston Seminary, Mass., on Sunday, 14th ult., said that "the five thieves to-day within the borders of the church are: Agnosticism, which says you cannot know aught of God; dogmatism, which says how far you may go; asceticism, which cuts off much of the enjoyment of life; pessimism, which says there is no good in life and pietism, which wants to impoverish a person to make room for God to get in."—If he had added that Spiritualism is the angel foe of all the thieves the cry of heresy would have been heard from them all.

Under the caption of "Reason and Intuition," Lillian Whiting writes in the Inter-Ocean: "To the intuitive temperament intuition is the only safe guide. It is the illumination of high light, while reason would be merely, for this type of temperament, groping with a candle, whose faint and flickering ray would only serve to make the darkness visible. Conversely, however, the logical and reasoning temperament would be still more at sea if attempting to set the course by intuitive perception or insight. Intuition is a gift, not an acquirement. It is vision—the swift recognition of the whole at once rather than by estimating it in detail and by partial steps. Reason is of the terrestrial, while intuition is of the celestial plane. To the intuitive nature trust in the invisible leading is the only path to success."

"Intuition is spiritual perception," said a medium here under inspiration lately. Intuition is subjective reasoning, said another, or reasoning from a spiritual standpoint. Mortal reasoning is more labored and to a large extent in conjunction with the cerebellum, while intuitive reasoning, like inspiration, is sensed in the upper brain exclusively. Thus we say that the true spirit of Spiritualism can only be understood intuitively—it being a spiritual, not a material problem. The latter we may subject to our everyday mode of reasoning, but in testing Spiritualism with it, we are apt to go astray.

A woman was acquitted of murder by a New York jury, though the evidence was unquestionable. To this finding a daily paper objects, and thinks that New York should have a law as some of the Western states have it; namely: That the jury bring in a verdict according to the judge's charge. This, too, is objectionable; for it robs jurymen of the very essence of that for which the jury system was instituted—the right of discrimination as freemen—as citizens of the world in whose hands the life of a brother citizen is placed. If a verdict is to be brought in according to the judge's charge, why have a jury at all? And if jurymen are not credited with acumen enough to have an opinion of their own, there is still less reason for having a jury. Or, if such a law is to offset a possible tampering with the jury, the system has served its time and should be abolished entirely. What prevents a prejudiced judge, under the circumstances, from making a charge in accordance with his ideas or wishes? And especially when the jury stands in fear of being themselves indicted for "contempt" if acting to the contrary. Is it a wonder that men shirk jury duty? In the first instances there is no medium way. It is either to hang their subject or set her free, and the humanitarian principle in the soul of man chooses the latter. Public sentiment is that of nature—is always higher than common law—and abhors brutality. Hanging a woman is nothing short of a heartless brutality, however wrong the woman may have been. But a legal murder does not right an illegal one. In fact, two wrongs never yet made a right, and never will. The jury was right in acquitting her. It simply chose the lesser of two evils.

ROYALTY'S DISGRACE.

The classification of society is more marked in England than in any other civilized country. The aristocrats, including the nobility by titles, are the minority, and their hope lies in the perpetuity of the House of Lords, as the continuance of the monarchy is also contingent upon the existence of that irresponsible body. The real basis of the government is the middling classes, who are intelligent and do their own thinking. The large proportion of this class believe in social morals and are religious.

They represent the large constituency found in the non-conformist churches of all denominations. They do not worship royalty but worship God. This class is most profoundly disturbed over the prospect of a confirmed rascal and gambler succeeding his honored and pure mother on the English throne.

The social and political ferment is not at its height, but is increasing. An extensive movement of the middling class would jeopardize both the throne and the House of Lords. Intelligent Americans, as well as the intelligent of Europe, knowing the spirit of the age, are astonished that the Prince of Wales, the aristocracy and the members of the House of Lords, are not sensible enough to know that gambling and a shameless licentiousness, involving often the sanctity of the domestic relations, will not be condoned or excused by the moral sense of the governing class of the kingdom. They are fooling with fire in a powder house. Times have changed since the days of Charles I.; Kings and Queens, like Presidents of republics, are amenable to the laws of the realm, and cannot violate or trample upon them with impunity. The people are the custodians of the law, as Albert Edward will find out in due time.

A PROTESTANT MONK UNCOVLED.

The holy father, Rev. Ignatius, the sacerdotal monk of the English Protestant Episcopal Church, who had "a mission" recently in this country, and among our Episcopalian Churches and brethren in New York City in particular, it now appears by a late article published in the *Two Worlds*, London, England, and vouched for as correct by its editor, has a sweet, little churchy convent and moral sanitarium at Llanthony, where inhuman penances are inflicted upon the nun-bridles of the church and its master, which put to blush the scenes enacted in papal nunneries in the sixteenth century.

One of these Protestant nuns with the saintly cognomen of "Sister Mary Agnes, O. S. B."—whatever those initials stand for—but whose real name is Povey, has escaped imprisonment, flagellations by knotted cords, and personal cruelties which ought to stir even sluggish English blood, and has written and published her experience. This has been edited and the character of the writer for truth, vouched for by the vicar of All Saint's Church, Hatcham.

If the story as told by Miss Povey is true, then "Father Ignatius" ought to have the alternative of receiving the same flagellation in public which was administered to Miss Povey, to be followed by banishment from England, or to be imprisoned at hard labor until he becomes at least humane, as an example of how modern civilization deals with petty tyrants who shield themselves under vows and professions of special sanctity, and non-professing criminals of his class.

One thinks of his honored and pure mother, and of his delicate, modest sister in the hands or under the control of such a brute. But if not our own, it is some one else's sister who is brutally abused in the name of church and religion.

Father Ignatius poured the hottest vials of his ecclesiastical wrath and denunciation upon the heads of some of the best of New York's clergymen, and demanded their trial for heresy, because they did not conform to the letter of the ritual of the church. Is there no bishop, priest, presbyter or layman in the Episcopal Church who will bring this scion of the darkest ages of papal cruelty to trial for his shocking crimes against humanity practiced in his nunnery at Llanthony?—the atmosphere of the church would be much more endurable with that sinner out of it. "Sister Mary Agnes, O. S. B.," has evidently a mission to perform outside of that nunnery. We trust she has the apostolic power of "casting out devils." Oh, for a breath from the heart of Channing, and a sentence of liquid force from the lips of Theodore Parker.

EARTH'S POOR REMEMBERED.

The visitation, palpable manifestation and broad brotherhood teachings of the decarnate of earth seem to run parallel with the modern manifestations of practical humanitarianism. And yet the pleasure of contributing to the comfort

of the poor, the invalid and especially the children of the lowest classes of our large cities, by steamboat excursions, picnics, fairs, Thanksgiving and Christmas suppers, is only at its commencement stage.

A day's inhalation of nature's pure air may seem a trifle to lungs which inhale it constantly, but it means life, health, invigoration of spirits, increase of courage and solid enjoyment, a very precious nectar, to the poor, pinched and half-starved who breathe the fetid, poisonous air of the gutters of our cities day and night. It is such a little thing to do. The small contributions, never missed out of the pocket or the life, when aggregated pay all the bills for the coveted luxuries which, but for these, the poor would crave in vain. There is a satisfaction, a real pleasure, even to a stingy soul, in seeing a pittance-offering brighten two eyes and bring a smile upon the face of a single one of the brotherhood poor.

Besides the act and the enjoyment are contagious. Once the generous act is done and it is repeated; then it is casually mentioned; then duplicated by some other penurious soul as an experiment, and so the loving work of the angels goes increasingly on and humanity is uplifted and blessed by it. The true mercy spirit when it blossoms into action is called benevolence. It is as described by Portia, in Shakespear's "Merchant of Venice":

"The quality of mercy is not strain'd; It droppeth as the gentle rain from heaven Upon the place beneath; it is twice blest; It blesseth him that gives, and him that takes."

The time is approaching when a spiritual influence will direct the minds and hearts of those whose generous natures run parallel with their business successes, and more avenues for blessing and helping the poor and unfortunate will be opened.

Recently the *New York World* gave a strawberry festival to ten thousand lads and lasses of New York and it was a grand success. Blessings on your generous soul, Joseph Pulitzer! It was not a new experience with you. But did you see the brightening eyes of the lad as he lifted the luscious red berry to his lips and fairly tasted its perfumed richness before he ate it, to him, dainty morsel? And did you see the pale consumptive little maiden toy with the great cone of beauty and richness, and cast furtive, shy glances around her before the taste set the red crimson on her own lips? There were hundreds of these, but the sight of a single one would be full reward for a generous deed, nobly done.

HEALTH IS HAPPINESS.

The depletion of magnetism (lack of vitality) is the direct cause of disease. But the former may be due to various other causes, such as intemperance or excess, exposure, contagion through impure food, water or atmosphere, accident, etc. To cure diseases, therefore, Spiritualism has taught us to go to the root of them; i. e., to remove the cause of the disease by restoring this lacking vitality. Healing mediums and magnetic physicians have thus come into prominence—the former being agents through which spirits operate, and the latter such who give it from their own organisms. But to know the cause of disease is the first step towards a prevention and universal health; and moderation in all things, physical care, unadulterated food, good water and pure air become essentials towards this end. Accidents are things, of course, which cannot be foreseen and thus avoided—except in rare cases of prophesy—although skillful surgery can prevent the loss of vital force to a great extent and save the patient from future exposure to disease. Contagion is not universal, as we know people surrounded by aqualor and disease have escaped an epidemic while those living in healthy districts and surrounded by all that is health-conducive have been infected, the former escaping in consequence of their positive natures and the latter being infected on account of their negative natures—lacking in positive force to reject the material, as it were. Magnetism (or what has been so termed in this respect) is therefore not a material force. Electricity may be claimed as such. But if so proved, then healing magnetism is not electricity, though it may have the essentials of electricity in it, and is perhaps a combination element with a still

subtler force (life or vita, so-called) as its soul if this healing fluid is not all of the latter. But whatever it is, we care not. We possess it and understand its use for good purposes.

Mediums who possess it or through whom it flows when willing it to do so, are doing much to help mankind and should be called upon by ailing ones as often as circumstances permit, and not wait until beyond their reach. Once the flesh becomes diseased to need drugs, an M. D. is required or one who understands the administering of drugs and has a license to do so; for the medical science is as important as the other as yet, and will be needed until magnetic healers become more universal—until every family has its own developed, as many now have their own spiritual medium. But to prevent disease avoid the loss of vitality or magnetism—especially in youth, as reaction is sure to follow at maturity when vital force is mostly needed. The spirit body is the storehouse and takes up the surplus existing in the physical body at the time or any time when in good health. Therefore "waste not want not" is as applicable in spirit as in matter.

OUR BRETHREN, THE QUAKERS.

We trust that of the increasing army of readers of THE BETTER WAY not one failed to read carefully and critically the very able paper in our issue of the 20th inst., entitled "The Quakers and Their Influence in America," from the pen of Robert C. Frey. There are volumes of historic teachings in single sentences. Among our unthinking millions how few realize that "liberty is not attained by chance," and that "our free institutions are not wild plants growing in every forest and blooming in every neglected field." While our country and government were fitted to become the home of the struggling millions of Europe especially, yet the causes which opened up this vast wilderness territory are to-day the studied wonder of the patriot students of the world.

The tyranny of Europe settled this country, just as the alleged tyranny of the Egyptian Pharaoh settled Palestine. It was the iron hand of religious papal despotism which toughened the moral muscles of the Puritans and made them welcome dangers and privations in a wilderness home; for they could, and they did bring the free, unfettered conscience with them. They were not as free to confer rights of conscience upon those who agreed with them in faith and acts of worship, or they had been educated in the school of the individual self.

So also, the French Huguenots fled their country after the massacre of St. Bartholomew, when the gutters of Paris ran red with the blood of men daring to maintain a manhood conscience. The Carolina and Georgia colonies were settled by the fleeing Huguenots.

But the Quakers were of neither of Puritan nor Huguenot blood. They were loyal to the individual conscience, upright of life, honest and just in commercial and social dealings, and worshiped the supreme deity in the spirit, with little regard for the exterior form. They neither joined with the canting, psalm-singing of the orthodox Puritan, nor affiliated with the more sensuous and attractive forms found in ritualistic responsive services. With heads covered, they stood in the halls of royalty and in the presence of kings. The equality of man in all natural rights, and a spiritual gospel and worship were their fundamentals in creed. The greed of the Puritan manifested in killing Indians to obtain their lands, was put to shame by the purchases and treaties of Wm. Penn, who, if he could not render a satisfactory equivalent, would not purchase, nor take. The line of demarcation between the Puritan and Huguenot and the Quaker has run down the century to this day. The government still continues to steal Indian lands, to make treaties and break them when it craves more of the treaty acres, and to fight when resistance is made to its demands. It has steadily crowded these descendants of the aborigines to the shores of the Pacific ocean, where the remnant, bye-and-bye, will find its grave and pass out of earthly history as a race. Against this unjust policy the Quaker has always protested. But we have been more interested in the study of the Quaker principles and character from their spiritual side. The

peace spirit which is fundamental to their religion and life, should be the normal condition of the universal brotherhood. The further men are elevated or evolved above the ferocious brute the more they respect the rights of others. But Puritan and Huguenot seem to find justification in their interpretation of the gospel of the Nazarene whom they profess to worship as God, for any and all forms of oppression and gain. What a wonderful tell-tale history is!

The Quaker analyzed is a Spiritualist. To him the spirit voice must be heard in his own heart to be authoritative. This quiet, passive nature impregnated by his heredity and schooled by his environment in life, joined to his daily habit of listening for "the inward voice," make him a natural medium for the uses of the spirit world. The Sunday, or "First day" services are simply spiritual circles where the expectant heart waits for the message to be inwardly spoken by spirit lips. When our Quaker brethren shall shed the shell of old creeds and rise to the comprehension and acknowledgement of the real unity of the race in both worlds, with a unit design in creation and government, when they inform themselves of the facts now daily transpiring and take up the study of causes, the Quaker, as a body, will become the natural mediums of high spirit ministry without a jar in their natures or modes of religious worship.

Large numbers of this spiritual sect are already confessed believers in spiritual phenomena and philosophy. We may hereafter consider the influence of the spread of this great truth upon the genius and destiny of the American republic, so singularly constructed in its diverse materials.

Guy de Maupassant said: "If you wish to develop imagination, saturate yourself with facts—facts found in the latest wonders of science." Camille Flammarion, is a striking example of this. He sees the revelations of science in the magnificent perspective of the poet's imagination, and this power enables him to present in fascinating form the result of his researches. Born at Montigny-le-Roi, France, in 1842; he received his education in the ecclesiastical seminary of Langres and in Paris; but he abandoned his plans of entering the church in order to follow his leaning toward the sciences. From 1858 to 1862 he studied at the Imperial Observatory, then became editor of *The Cosmos*, and three years later was appointed scientific editor of *The Siecle*. His series of astronomical lectures at this time gave him prestige and popularity which he increased by his strong stand in favor of Spiritualism. In 1868 he made several balloon ascents in order to study the condition of the atmosphere at high altitudes. In 1872 he published his great book on *The Atmosphere*. His other works, *The Plurality of Inhabited Worlds*, *The Imaginary Worlds*, *Celestial Marvels*, *History of a Planet*, *Scientific Contemplations*, *Aerial Voyages and the Earths of the Sky*, were all very successful. His brilliant venture into Scientific fiction last year, *Uranie*, was widely read and praised. His *Popular Astronomy* won for him, in June, the Monthyon prize of the French Academy. The *Arena* contains a new paper, *The Unknown*, his latest writing.

Believe the Worst.

Heaven help the woman who is suspected of insanity. The criticism that follows her words and actions always insists that she must be crazy. Let her be passionate and she is mad. Let her be cool and calm and that is evidence of the cunning of the insane mind. Let her say that the sun shines or the day is dreary and the newspaper expert cries out that never were such insane sentences spoken before. Miss Dickinson always was suspicious and odd, but she must not be so woe or she will lose her liberty.—Judge.

A million men standing close together, each not occupying not more than four square feet, could be placed on a patch but little more than a third of a mile square. A square mile will accommodate 7,965,000 men. At that rate the whole population of the United States hardly covers nine miles square, and the whole population of the world could stand on two townships.

Written for The Better Way. "FREE LOVE" vs. SPIRITUALISM. MR. M. T. LONELY.

The question of the relation of "free love" to Spiritualism is one that has agitated the minds of the world for the last quarter of a century. It is a question that sooner or later must be publicly met by Spiritualists, and one that had better be answered at once by those who represent our cause in its true and pure state. Too long has the great body of Spiritualists—those whom a more respectable, law-abiding and intelligent class cannot be found upon the face of the earth—been obliged to hear the sneers and contumelies of the world, writhing under the charge of "immorality," "free loveism," "law-breakers" and kindred accusations, because a comparatively few restless, socialistic individuals enrolled themselves under the banner of Spiritualism and started out upon its platform to advocate the principles of radicalism in its extreme sense.

To-day the question again arises, "Are not Spiritualists and Free-loveism synonymous terms?" A question awakened in the public mind through the position taken upon the marriage question by a very few of our spiritualistic workers, but who, by the public avowal of their peculiar ideas, draw the attention of the world to themselves, and cause uninformed onlookers to believe that this position is the general ground taken by Spiritualists.

I for one, Mr. Editor, as a public worker in the glorious fields of Spiritualism, have grown weary of hearing our cause assailed unjustly by the secular press, and by the pulpit as well as by private individuals, as a movement through which people of passionate tendencies and immoral practices, can display their doctrines of social life, their principles of promiscuous relations between the sexes, and their utter disregard of the marriage institution and the sanctity of the home circle. I, as a medium, have grown indignant that the charge of unchastity and of perverted morals should be made against all mediums, because a very few public workers in our ranks see fit to ignore the marriage law, or to indulge their lower natures at the expense of a higher spiritual unfoldment.

Therefore I am moved to say in your valuable journal, that Spiritualism has no affiliation with free love—as the latter term is accepted and understood to-day. Spiritualism does not advise the abolition of the marriage law, nor does it teach that a man or woman can live together for any length of time and then, at a passing fancy, whim or by some new attraction, dissolve the contract that they had entered upon and thus become free to form new associations in the same line.

Spiritualism does not counsel husbands to leave their wives and children, nor advise wives to desert their companions to form new ties. It does not break up families, nor in any manner decry the sanctity of the family hearthstone. If such claims are put forth in the name of Spiritualism, they come from false lights and unworthy teachers and are not to be trusted as safeguards or as leaders for the public morals and welfare.

Spiritualism comes as a grand revealer of immortal life, and to prove the permanency of the affectional nature of mankind. That higher affectional nature which is as far removed from the lower passionate life of man and which exhibits itself in the indulgence of the baser appetites, as is the star of Venus removed from the cloud of earth on which it shines. Spiritualism is sublime in its teaching of self-purification, appealing to the finer instincts of our race and stimulating them to such expression as will exalt the spiritual man far above the carnal state of physical indulgence of the passions. Only by self conquest can one reach the heights of progress and power; and only by harmonizing the personal man with the associations and companionships that the world affords, ever seeking to grow better himself, and thus to help his family and friends to also unfold in loveliness, can he hope to gain the highest state. So Spiritualism has taught and instead of denouncing the marriage system as entirely useless and injurious to society, it advises each true heart and thinking head to wield an influence that will tend to purify it of its evils and to make the marriage state a more realful and secure position for both man and woman.

Education upon the laws of physiology, the relations of the sexes, the sacredness of person, the proper reproduction of the race and the laws of heredity, is what is needed for the growing generation, instead of the removal of all restrictions and regulations, such as the legal rites of marriage afford.

Better a hundred conservatives upon our public platforms, advocating the importance of some marital law that will enforce the fact upon men and women coming together in conjugal relations, that they have a responsibility to bear in regard to the correctness of their lives in this direction, a duty toward each other that will assist them to overlook the little weaknesses in either breast, and to mutually work for the other's good. That they, in assuming these relations, practically agree to accept the responsibility of guarding and training properly each offspring as may bless their union, and that they are willing to do their best to build an altar of love

and fealty upon the hearthstone that will consecrate home as a permanent and sacred spot, than to have one radical, would-be reformer loudly and boldly declaring that marriage is a delusion and an evil, that the sexes have no responsibility in their association, and should not be held accountable by society, that home life is not a sacred institution, that the state or government should provide for the children, and that a man and woman may assume conjugal relations for just as long as they please and may part when they are tired of living together.

These are dangerous and pernicious doctrines, as even the most prominent "free lovers" of twenty years ago admit, since they have voluntarily taken to themselves partners according to law, and have settled down to quiet, peaceful and law-abiding citizenship.

But thank God, such injurious teachings are no part of Spiritualism. A cloud that comes over the face of the sun, veiling the glorious light for a brief moment is no part of the golden orb, and long after the cloud has spent its force and been forgotten, the sun continues to shed its beautiful light. So Spiritualism, long after the shadows of "free love" have disappeared from before its face, will cast its golden glory over all the earth, bearing new health and strength of mind, and soul to the human race.

Of millions that believe in Spiritualism in America, the pronounced "free lovers" among them can be counted by hundreds at most; while those who have disrupted families or separated husbands and wives are comparatively few, yet it is of these the world hears, while it knows nothing of the numberless happy homes where Spiritualism is a light and guide to a more progressive life. To the observant mind, however, the fact is plain, that even among those who have adopted the principles and practices of "free love"—which is not understood to mean an unrestricted exercise of the noblest trait in human life, unselfish affection, however much its advocates may claim it does, but which is the unbridled indulgence of a passionate nature—Spiritualism has not been the moving force to create this fever in their breasts, for the elements of socialistic unrest and desire must have existed there in order to have gained expression, and which would have doubtless been exhibited even if the individuals had never heard of our cause.

One interlocutor says to me: If Spiritualists generally do not deny the value of marriage and of home, why do they employ speakers who advocate "free love" doctrines on their platforms? Let the societies answer this query for themselves. Another asks: Why such a spirit as King Solomon, who was the wisest of all wise men, return from spirit life to promulgate the principles of license in this direction, as some speakers claim, and if the system is so obnoxious to Spiritualists generally, why do they accept the statement that spirit Lord Byron returns to advance peculiar ideas of love and marriage, such as are opposed to the more universal opinion of the indestructibility of pure conjugal love and the sacredness of the marriage tie?

Well, it may be true that the wise king of ancient story returns from another world to instill his peculiar idea on this subject into human life of the present day. If so, it only proves that he occupies the same plane of animality that he did when on earth, and that his conceptions of paradise are still of a field of conquest where one man can take to himself hundreds of wives, as he was said to have done in ancient times; but such a mind whether of this world or the next, is no guide for intelligent human beings of the nineteenth century, and if he comes with the hope of leading the race back to the times when marital vows were unknown, and the sexes lived in promiscuity together, he should be taught that the world has outgrown the age when man could maintain this attitude and be respected, and that it is time for him to come under the progressive force of a more spiritualized life.

As for Lord Byron, it is also possible that he desires to justify his own past conduct upon the sensual plane, in the eyes of the world, by coming as a spirit and maintaining that love is free, is of the soul, should be permitted to go where it will, must be unrestricted and unlicensed, and have perfect liberty to transfer itself from one object to another at its desire. But no medium will claim the guidance of such a spirit, or allow him to voice his fallacious and alluring ideas through his or her organism who is not personally tainted by the same doctrines and receptive to them. Lord Byron of brilliant genius and erratic temperament was not one that any mother would have been willing to set up as a moral tutor and guide to her children when he was on earth. He may be no less of a genius as a spirit, but if his ideas of personal virtue and chastity are similar to what he expressed in mortal life, and if he still believes man has an unbounded right to seek the gratification of self wherever attraction wills, as the bee alga honey from flower to flower, then should he be frowned upon by all pure minded folk, and made to know that the personal opinion of a spirit may not in any sense represent the cardinal teachings and precepts of Spiritualism.

RELATION OF MEDIUMS TO SPIRITUALISM.

If Mediumship was regarded as a psychological state subject to purely scientific investigation, and were all spirit communications received impartially on their merits, then the questions of morals of mediums would sink into the background, and the demand for a pure and consecrated life would not appear imperative. Investigations may be conducted with scientific clearness and dispassion by a few, but the many depart widely from this method, and with them flingers the superstition of the infallibility of spirits and the sacredness of the office of their interpreter. With them mediumship is an element of religion, rather than of science, and hence the character of the medium becomes of vital consequence.

Once, in Boston, I called on a much advertised medium, and received a communication purporting to be from a friend who had two years before departed for the summer land. This friend was the embodiment of all the sweet and tender graces and charming virtues, and the reverse of the one who in rude tones and bad grammar, acted as her medium. I went away hoping that the communication was not from her, glad as my heart would have been for one whispered word, for had it been, we would have felt conscious-stricken for asking her to come in contact with one who, even on earth, would have repelled her with unconquerable aversion. He it true or false, I said, "Dear one, never will I seek you again when I know you cannot go, if the law of spiritual affinity be true. I will not ask you for the gratification of my whim to make make such a sacrifice."

Phenomenal facts may be observed regardless of personal character of the medium. The lifting of physical bodies, raps, etc., have a value as facts, whoever may be the medium. But in the transmission of ideas, in the reproduction of thoughts, the medium, whether writing or trance, conscious or unconscious, more or less, influences their form of expression. The waters which leap from the mountain spring, clear as crystal, and pure as the dew of heaven, when they flow down through pestilential marshes, become black with slime and fetid with decay. The pure, golden utterances of the angels in like manner are transformed in their passage through impure and vulgar minds. Whatever may be overlooked in physical mediums cannot be tolerated in this higher sphere. There must be purity and integrity in the medium. There must be an elevation of character responsive to the thoughts of the communicating intelligence.

"Oh," it is said, "if you were thirsty, you should offer your water in a broken pitcher, would you not drink?" If the pitcher had poisoned the water I should not. If I could as well have a whole pitcher, I should choose one. At least I should demand a pitcher sufficiently whole to retain a single drop of water, and that not offered in mockery.

In times past mediums have been leaders of the race. They stand grandly along the shores of time like beacon lights, one and all exceeding their time by the contact they held with the world of spirits. In those rude ages only an individual in a generation or a century penetrated the veil and became a leader thereby. Now, the cause of Spiritualism, because of greater spiritual development, is expressed by numberless mediums instead of one, but the law is the same. Mediums were and are the visible exponents of the spiritual power.

Instead of encouraging absolute lives by claiming the irresponsibility of the medium, or the interference of evil spirits, it would be far better to demand purity of life and integrity of character. If evil spirits come, it is because the mind is prepared for them; because the activity of the lower nature repels the good. We read that once the tempter came to Jesus. He did not say: "I am so exquisitely sensitive that the evil as well as the good spirits, alike use me; Satan as well as the prophets, rather 'get thee behind me,' and thereby exercised the prerogative of developed mediumship, and placed the tempting spirit beneath his feet. Carrier Dove.

ASSUMPTIONS NOT FACTS.

"So called spirit phenomena," says the Twentieth Century, "are no evidence of spirit existence, because such existence is overwhelmingly more mysterious than the phenomena advanced in proof. Unless abstract spirit existence is first rationally defined, such existence remains so absolutely incomprehensible, as utterly unthinkable, as profoundly mysterious, and so unlike all other natural phenomena, that it is but unreasonable to assume that all such phenomena are the result of hypnotism, mind-reading, clairvoyance, and skillful manipulation on the part of the medium, rather than that a full-fledged man can still exist after all which constituted him a man has assumed other organic forms."

If spirit phenomena are no evidence of spirit existence what should be Mr. T. C. Because you think such existence a mystery does not make it so. To Spiritualists it is as natural as this life with not the least air of mystery about it. There is no need to define spirit existence when we have the proof that it exists. The spiritual motto is: Accept our proof or do without this knowledge. You

can define it to suit yourself after the facts are known—not before. And we can assure you it is far from reasonable to assume that such phenomena are the results of hypnotism, mind-reading, clairvoyance, etc. Quite the contrary, the last named are effects of spirit phenomena behind the medium or persons thus gifted. Seek and thou shalt find, Bro. T. C. assuming anything in our line is fallacious philosophy. Spiritualism only deals in facts, and these facts are so-called phenomena and constitute the evidence of spirit existence.

QUESTIONS AND ANSWERS.

By J. C. WRIGHT, before the First Society of Spiritualists of New York at Adelphi Hall.

Question: Is not the word "Supernatural" needed to designate a spirit that orders in nature without being itself ordered?

I am not aware of the existence of any spirit in nature that orders without being ordered. I do not admit the existence of any such spirit in nature that acts independently. There are no such actions in nature as independent mental or moral actions. All physical, all mental and all spiritual actions are in harmony with law. The effect coming out of and expressing the cause, the cause itself being the effect. An endless continuity of causes and effects we see in nature. There can be no supernatural. It could not have anything to do in the natural, because the natural is dominated by habits and law. There is not a finger point in nature where will can come in. No room, not a place for Providence, everything is ordered by a mechanism that is as eternal as the thing itself. Get that idea now. That nature has no room for any finger to put it in, the rain drop and the sand on the seashore, the stars in space, are all in an equilibrium, and the disturbance must be in nature itself. Hence, spirit is not outside of nature, but it is a province of nature in which the spirit has its place. It enters into relations with nature as we see nature. It enters into combinations with nature as we see nature; it enters into combinations with nature we cannot see. There is a nature we see, and there is a nature we cannot see. We cannot see all that is, but that which we do not see and is under the domination of law as much as that which we see. Therefore the supernatural can have no place. The supernatural has a place in theological thought, theological thought has postulated as supernatural; it has made nature distinct from the nature with which we come in sensuous contact. All the gods that men have ever adored have been created by the imagination. And it is the work of civilization to get rid of the gods. It is one of the primal works of Spiritualism to get rid of the gods, and that is the most practical work before us to-day to get rid of the gods. Civilization is cursed with God the greatest enemy of humanity has been God. I do not mean the Christian God in particular, but I mean all the gods. All the gods men have had have been tyrants. God must necessarily be a tyrant. It is false as a thought when placed in relation with nature.

You may speak of Jupiter or Jehovah or any God, but none of these gods could put a finger upon the phenomena of nature and stop that. Gods have no power only as far as they are ideals. Do not misunderstand me. I hold that it is necessary for man to have this ideal, but when talking about it in relation to nature it is another thing. We have our fables, and the drama of civilization has its Hamlet, and that Hamlet is the God ideal, that is all. Religion is the fiction of civilization.

Question: The development of spirit through organic process.

Spirit never develops. There is a misunderstanding. Phenomena develop. Spirit does not develop. It simply changes its relations. Power never develops; it only changes its relations. Evolution does not mean progress necessarily; it means change. We shall have to re-adjust these meanings.

If you develop something that did not exist before it is created, we get back to the old theory. Development does not mean creation; it means change. The development of spirit through organic processes simply develops new forms of phenomena new combinations. Now I could take the bricks from which this building is made and build a great variety of structures; it would be in my line, but I could only rearrange, and that is all that nature is doing.

Question: What is there in calling this great positive intellectual power governing all God?

God is not a thing in this universe. God is a priori deduction of the human mind; God is a supposition only in the best reason, and in dealing with God as a supposition, his qualities, his capabilities, his resources and his plans are all hid. We can call this deduction of the reason "God" if you will. I do not think it is wise to call this power God, for the following reasons:

First, the word of "God" has been used by the polytheists; it has been used by the deists, it has been used by the theological Christians. It has stood for the ideal in the mind of the Mohammedan. This word "God" has so many meanings, it means one thing to a Unitarian and another thing to a Trinitarian, it means

one thing to a speculative reasoner in Boston and another thing to a common sense speculator of Wall street; it means one thing in Canterbury and another thing at Rome. It has a great many meanings, so that when we use Spiritualism we use it with an adjective, so for that reason I do not like that word. I like the word power just as well—better, because it is not complicated with such a mystery, not complicated with so many meanings and vicissitudes.

Question: What is Involution?

Involution is not a name that I could give this power. I know of no facts in nature which point to involution. Involution is creation, evolution is a different arrangement of the elements which already exist in nature. An involution involves design or plan or purpose; involution involves the planning mind in the universe apart from the universe; involution is design; it involves a personal, conscious, subjective capability. A God or a being or a principle which can think is a personality. Thinking belongs to personality.

The non-thinking God is a force. Gods must either be a person or a force. There are no middle grounds to be taken; it is either theism or non-theism, and involution belongs to theism, with the deduction of the human mind which ascribes all phenomena in nature to creation, and this is the battle-ground to-day. Two mighty systems of thought standing face to face with one another, evolution and involution or a mechanical universe and a universe controlled by intellectual capability.

THE GOD OF MRS. LYNCH.

By W. W. BALDWIN.

In your issue of the 20th instant, Allie asks, who can define the word God, as she is prone to use the term. I will essay the definition.

Ancient theology did not argue from the known to the unknown, but went to the extreme of making a male God, alone, produced all things. Some of the modern speculation has gone to the other extreme, and given a mother to everything, but no father. This is an instance where the truth is to be found in the golden mean.

Science reduces all the contents of the universe to matter and force, the ultimate of matter being the atom. I add, that the ultimate of force is intelligence, love, motion. Mrs. Allie gives the term God an entire new meaning, and is unconscious of her wisdom. She is making her God represent all the combined scientific force. On her basis, the atom, nature, in the plastic womb of being and force, God, the positive associate.

Some will object to this theory and claim that force is a part of the atom. Such objectors will admit that nature never had a beginning. My answer is that this intelligence, this force, this love, this motion, this new God, never had a beginning, that they are one with the atom only in the sense of a true marriage. Those who deny the theory will have a good time proving their assertion.

THINKING, DOING, WHAT AND HOW.

By W. W. BALDWIN.

Truth, though pure as crystal may remain a passive truth unless pushed to the front and relieved of mist which accumulate around inaction. The greatest need at present in Spiritualism seems to be concentration; better methods or system; more exalted purposes; a keener apprehension of an objective point.

Let us consider the last named first: What is the purpose, the objective point of human exertion, endeavor and development? This theme itself would require much space and time to make an introduction. Away yonder, on the mount of excellence, humanity is destined to reach. The progress is slow; the destiny sure, the excellence supreme. Nobler purposes, purer motives, a broader humanity beckon on the race to that higher table-land of beauty, of virtue, of worth.

There never was a greater need of a higher spiritual standard; a quickening sense of man's present status; a realization of what he is, and is to be, than now, for the attainment of that virtue, perfection which is awaiting the human race. To some this may seem a hackneyed, stereotyped phrase, grandiloquent in expression, chimerical in realization. To those who thus think, the advance thought of the period is appealing.

Spiritualists at times may be extravagant in thought and action, but if at any time in error it is an error leading in a good direction. His philosophy leads from eternity in the past to eternity in the future. It teaches man a unit of spirit existence yesterday, to-day, to-morrow, forever. It teaches man to be a cumulative spirit form and force from germ to fruition.

If this be true, and in what department of nature is progression not true? If this be true what more could the intellect ask or heart desire than to press on through the various channels and degrees of development? First, apprehending the destiny and then with care and discretion acts in all things in a manner that shall lead to that destiny. I am predicating these remarks on the proposition that Spiritualists as a mass, a class of thinkers are not grasping full measure of the objects of attainment, the cause in which they believe, know and attempt action. It cannot,

should not be expected that all or any considerable part of Spiritualists would at once comprehend the whole field—detail and essentials—of the cause which they espouse. These constitute the preliminary work now taking place.

The phenomena is experimental, the philosophy is formative, the transcendent goodness is being sought. While there is much truth in the assertion that "the true spirit of Spiritualism can only be understood intuitively," it is not far from the mark to assert that "mortal reasoning simply leads us all the further away from it." If this last assertion be true, there is no work for mortals to do in the line of spirituality, of spiritualizing the human race. We have no use for the press for heralding thought acquired to the rules of right reasoning. Intuitions primarily are the real germs of thought. The great struggle in human life, in a spiritual sense, is that of the intuition seeking expression in thought and action. The modern revelation in Spiritual teaching as I understand it, is here for that purpose. The last age which rested on faith alone as the connecting link between mortality and immortality, between the seen and unseen forces, was the correct one for the mind to slumber in; if reason should play no part in the spiritual realm of intuition. On the contrary, it is not true that intuitions which come somewhere from the hidden recesses of human impulse, are made the brighter, the stronger, more vivid when reason, even feebly, light the pathway of the soul for mortal man to see?

If there is no connection between the soul issue or problem and the material issue or problem, then man in mortal life has nothing whatever to do with the subject of spirit life. We pursue the unseen by means of the seen—deduce fact from fiction—travel on the material road to the spiritual realm, and to make the voyage pleasant, sure and true, the signal light of reason should guide in all we do. Let me here repeat, the greatest needs at present in Spiritualism seem to be concentration, better methods or system of work, more exalted purpose infused in the minds of the masses. In the report of disjointed, disorganized work coming to us from many quarters of the various past attempts at organization resulting in at least comparative failure, let us, dear reader, in two or three articles following this reason together on this subject attempt to find some central point from which all work should spring attempt to find some parallel lines of work, which, when prosecuted with vigor, harmony shall result in more pronounced beneficial results than is now realized.

THE BETTER WAY A MON. FOR 30 CENTS. PRIORITY OF BRAIN FORMATION IN THE FOETUS.

By PROF. JOSEPH H. HANNA, M. D.

In the fifth and sixth weeks from conception, when the embryo is four or five inches long, it is still nearly transparent and the germ of the brain is still fluid, though disposed to subdivide into different structures, the development of which be regarded as controlled by the serous membrane, the *pia mater*, in which blood-vessels first appear. In this stage the head is relatively large, presenting a slight appearance of mouth and eyes, while the limbs are indicated only by slight projections; a condition which illustrates the priority of the brain. In the fluid states at the origin of life, vitality has a perfect organizing power without machinery. In the seventh and eighth week, the embryo being seven or eight inches long, with some indication of nose and ears, the transparency is greatly diminished. Bones and muscles are not yet apparent, and the brain has the consistency of the white of an egg and may be examined after hardening with alcohol. It then exhibits the essential elements of a brain the rudiments of the cerebellum curving out from the *medulla oblongata* on each side, but not yet united on the median line, above which are the *quadrigemina*, *thalami*, *striata* and germinal beginning of the hemispheres in the cerebrum. The *quadrigemina* like the cerebellum in this stage, are but leaflets turning into the median line, but not yet united, and measuring one line. The *thalami* measure two thirds of a line, and the *striata*, one line on the margin of which is a small leaflet or membraniform structure, destined to form the hemispheres.

It is thus clear that the cerebro-spinal nervous system has a priority of organization, starting from a single cell, advancing into a homogeneous fluid condition, becoming gelatinous and ultimately fibrous and cellular, muscular and osseous system following at a long interval. At what stage the ganglionic system becomes organized and active, the microscope has not revealed, as it is too minute for observation.

In the development of man, the brain becomes the central control and channel of influx. To what extent the ganglia of the abdomen and thorax participate in this influx is a question for future investigation. The pre-eminence of the brain in vitality cannot be doubted, as gifted individuals, in exalted religious and spiritual conditions of the brain, become so highly charged with vitality as to expel formidable diseases by laying on hands or even by coming near the patient, and directing their mental energy to him, thus showing that they have in their brain and spiritual life an excess of power which may be transferred to another. But when the brain is suddenly paralyzed by concussion, crushing, or lightning stroke, there is an instantaneous and complete death through the body—the heart as well as the muscles suddenly ceasing, and the blood being so thoroughly killed as not to coagulate.

GHOSTS.

One of the most remarkable modern instances of spiritual manifestations occurred in the home of Rev. Phelps, of Stamford, Conn. Upon returning from church one day he found that all the doors of his house, which he had carefully locked on his departure, were wide open, and the contents of the rooms on the first floor in the wildest confusion. Nothing had been stolen. In a room in the upper story, however, eight forms were found, each one with an open Bible held close to its face. On examination these were found to be bundles of clothes, cunningly and very skillfully arranged to represent living beings. Everything was cleared away and the room locked, but within five minutes the same scene was repeated, although the clothing had been carefully put away.

For seven months the house was disturbed by extraordinary phenomena. The most unearthly noises were heard day and night. Furniture and kitchen utensils were mysteriously moved. Glassware and window-panes were broken by unseen hands before the startled inmates, and once the 11-year-old son of the Doctor was lifted bodily and carried some distance. The most diligent research discovered nothing, and not until he applied to some Spiritualists in Boston did the disturbances cease.

This case has been fully authenticated, and it is cited by Professor Schele de Vere as one of the mysterious instances of the manifestation of occult power.

Perhaps the best authentic instance of ghostly visitation is connected with Dr. Kerner's so-called Seeress of Provost. Dr. Kerner for many years conducted an asylum for the insane at Weinsburg, in Southern Germany. There came to him for treatment a Mrs. Haufler, a lady in delicate health, of great nervous irritability and with a mind which was, to say the least, not too well balanced. Wherever this afflicted woman went, and Dr. Justus Kerner is authority, she was pursued by a variety of strange noises. Chinaware and glassware, tables and chairs, were mysteriously moved in the presence of witnesses. A medicine phial rose slowly into the air and had to be brought back by one of the bystanders. On several occasions an easy chair was lifted up to the ceiling by unseen power and then returned slowly to the floor. On one occasion the great skeptic, Dr. Strauss, was one of her visitors, and during his stay Mrs. Haufler fell asleep on her sofa when there immediately arose long, fearful groanings close by the Doctor's side and in the vicinity of his amiable but remarkable hostess. This strange-suffering woman was the only one who knew the cause of these phenomena. She ascribed them all to a dark spirit who appeared to her as a black column of smoke with a hideous head, whose unseen approach oppressed even the bystanders.

Dr. Kerner relates countless mysterious phenomena which occurred in this patient's bedroom. He beheld Mrs. Haufler's shoes pulled off by invisible hands while she was lying almost inanimate in a trance on her bed. She revealed secrets which, upon writing to utterly unknown persons at a great distance, Dr. Kerner proved to be correctly stated.

One of the evidences of supernatural appearances is the ineffable dread which is apt to oppress the heart and to cause intense suffering to the beholder. A famous case, which set all France talking at the time, was that of the Marquis of Ramboillet and the Marquis of Preci. They were intimate friends and bound themselves by an oath to inform each other of their fate after death. The Marquis Rambouillet was ordered to the army in Flanders while the other remained in the Capital. Here the latter was taken ill with the fever several weeks after his friend's departure. One morning about 6 o'clock as he was lying in bed awake, the curtains were suddenly drawn aside and his friend, dressed in uniform, booted and spurred stood before him. Overjoyed he was about to embrace him but his friend drew back and said that he had come only to keep his promise after having been killed in a skirmish the day before, and added that Preci also would share the same fate in the first battle in which he should be engaged. The fever-stricken Marquis thought his friend was joking, and springing from his bed endeavored to seize him—instead his arms passed through the form which was composed of naught but empty air. As Preci fell back upon the bed, the shadowy shape of Rambouillet showed him a bleeding and fatal wound in his side from which the blood seemed flowing; then the apparition vanished.

The cries of Preci summoned his valet, who aroused the house and searched every nook and corner, but nothing was found, and the whole vision was attributed to a delirium of fever. A few days later the mail from Flanders arrived, bringing the news that the Marquis of Rambouillet had fallen in a skirmish and died from a wound in the thigh. The prediction of his friend's ghost concerning Preci was fulfilled very soon after, for the Marquis was killed in his first fight near St. Antoine.

A "double" is another phase of mysterious appearance, and while not a ghost comes under the general category. There have been some remarkable and, it may be said, historical in-

stances of the latter kind. The most noted is that of the Empress Elizabeth, of Russia, who was seen seated in full regalia on her throne in the throne room, while she was fast asleep in her bed room. The vision was so distinct and the terror of the beholders so great that the Empress was awakened and informed what had occurred by her lady-in-waiting, who had herself witnessed the whole scene.

The dauntless Empress did not falter for an instant, but dressing hastily went to the throne room where, when the doors were thrown open, she saw herself as the others had seen her. So far was she from being terrified, as were her servants, that she ordered the imperial guard to fire at the apparition. When the smoke had cleared away the hall was empty, the weird shape had disappeared, but the Empress died a few months later.

In the latter instance the physical body of the Empress acted as the medium for her own spirit, and as it is the cases of all mediums, an injury done to the spirit affects the medium to which the spirit is connected or through whom it materializes.

KARL VOGHT'S VODOO.

The San Francisco Examiner of April 5th and 6th contain sensational accounts of a case which created considerable sensation at the time, and condensed as follows with comment by London Light:

It seems that Karl Voght had dabbled a good deal in mining stocks, employing as his brokers Coll Deane and Co. He lost heavily, and his losses apparently preyed on his mind. One day he went to his brokers and quietly asked for \$3,759, declaring that he had been sent by the Almighty to get that sum from them. Both partners thought his mind had given way and put him off. He next went to a notary's and swore to a certain document, which he then had officially stamped by the notary and delivered to the brokers. It issues from the "Supreme Provisional Court," bears various seals of Jupiter and other potentates, and is altogether as mad a production as can be conceived. It was handed over to the police, and the firm awaited the threatened vengeance of the Voodoo Voght, the "lawful superior providential agent," &c., &c. This gentleman had disappeared, and the police searched for him in vain. The "death warrant" thus delivered on March 30th threatened against Coll Deane as follows:

Almighty God has notified you that we, Jupiter, must lawfully judicially administer to you, right after twelve of the clock noon, on Friday the third day of April in this solar year a lawful, official, judicial spiritual rap which will and must come instantaneously your natural but a judicial human animal death.

At 11.30 a. m., on Friday, April 3rd, Coll Deane was stricken down with hemorrhage of the stomach and sank rapidly. A passing doctor was called in to him, but he died in a very short time.

These are the bare facts as testified to by various witnesses. Voght was eventually found on the day following. He talked wildly of himself as the agent of God, of his magical powers, his commission, and so forth. All his sayings are unimportant; the only facts worth notice are detailed above. A post-mortem showed that Coll Deane's death was due to purely natural causes, viz., ulceration of the stomach. The connection of the maniac with the death was, it may be imagined, merely by way of coincidence. He predicted and it chanced to come true.

This would be the verdict if the case stood alone. But it does not. The man really seems to have some unaccountable powers. Mr. A. Feist relates that between six and seven years ago he had a brother Felix at San Jose dying of Bright's disease. He had shrunk to half his size, and lay in bed waiting for death. The doctors had given him up when Voght, who knew him well, appeared on the scene, forced him from his bed to a carriage, and drove him off to a cabin on the Santa Cruz mountains, where he kept him for three weeks, and returned him cured, with a gain of fifty pounds in weight. Feist declared that he had given him nothing but some colorless fluid from a small phial. As weeks went by Feist really began to believe himself cured. Then Voght appeared again, and warned him that he was not cured, but would die in five years. This prediction was exactly verified. No disease showed for years; then it recurred, and the man died "five years to a day from the time that Voght made the prophecy." The account given of the Voodoo is that he was a barkeeper in Virginia during the sixties, and made money, sold out and went to California, and then to Germany to study medicine. After several years there he went to the East, and studied the Occult. So, at least, he gives out. He lost his wife suddenly, and her loss seems to have thrown him off his balance. This in barest outline is the weird story. Embellished by the devices of the San Francisco journalist it is easy to imagine what a sensation it has created.

CRONIN'S GHOST HAUNTS THE SCENE OF THE MURDER.

Has the spirit of Dr. Cronin returned to haunt the scene of the terrible murder? That he has is firmly believed by some of the residents in the vicinity of the Carlson cottage. Strange sights and sounds, it is said, have aroused the neighbors to the highest pitch of excite-

ment, and for several nights the lonely cottage has received almost as much attention as it did the day after the facts of the murder were brought out. Last night a number of persons were gathered in the vicinity of the cottage. They claimed to have actually seen the spirit of the murdered doctor at the windows. The first thing heard of the affair was last Thursday night, when Mrs. Carlson, who, with her husband, now lives in the cottage, was awakened by strange cries, moans and the pattering of feet.

On the same night some person claimed to have seen a ghostly form, enveloped in a white shroud, appear at one of the windows in the front room, and after peering out into the street gave vent to moans and cries for help. The apparition was described as being the head and shoulders of a man. Down the face welled a crimson stream, and the features were distorted with pain and anguish. It did not take long for the story to spread around the neighborhood, and a watch had been held for several nights by neighbors, curious, yet fearful, to see the strange and terrifying sights. For blocks around the residence have discussed the one topic: "Is Dr. Cronin's ghost haunting the Carlson cottage?"

Miss Jennie Silva, who lives at No. 1150 Lincoln avenue, had heard of the terrible scenes said to be enacted each night at midnight, and accompanied by a friend, Miss Maggie Taft, has been to the cottage. Miss Silva saw the strange, white, indistinct form through the window. Miss Taft, who knew Dr. Cronin, was taken to the cottage at night by her friend to see whether she could identify the form as that of the dead man. The specter was too indistinct, however. Joseph E. Spect, a florist, who lives at No. 1198 Lincoln avenue, is a Spiritualist and an educated man. He is of the firm impression that Dr. Cronin has returned to earth in the spirit form to assist in the pointing out of still unpunished confederates and accomplices to his murder. "I am a Spiritualist and fully believe that the dead return to earth if they can not rest," he said, "I am willing to pass a night in the cottage and find out what message the spirit desires to leave to his friends. I have no doubt that he has some important message to leave."

Mrs. Freiser, who lives at No. 1798 Ashland avenue, says she saw, while passing the cottage one night recently, a weird, phosphorescent light in one of the front windows, but not being anxious to explore any mystery, she hurried home. William Blumareth, who says he works at the Assessor's office, and lives at No. 737 Addison street, told a reporter for the Herald last night as he stood in front of the cottage, that he did not believe in ghosts. Nevertheless Mr. Blumareth spoke in an awed and subdued whisper that gave the information that Mr. Carlson was so frightened as to have requested the presence of a police officer at night, and was afraid for his life. Mrs. William Gustafson, who lives in the small cottage in the rear of the scene of the murder, shook her head wisely and remarked that she would not sleep in the other house for a great deal, because of stories she had heard about the place.

John Kane, a sturdy, fearless young Irishman, and Andrew Lindberg, watchman for The James McRean Paving Company, have spent several nights in a street car which is left standing on the tracks in front of the house. They shook their heads when questioned as to supernatural visitors and neighbors, and announced that they were keeping a careful watch for ghosts. They firmly believe that the house is the abode of spirits. They have seen lights in the front windows, strange, uncanny reflections, which have caused them considerable uneasiness. "If he comes my way," said Kane, "I'd be getting' out of the window pretty quick, and give him the whole car to himself."

The children who live in that neighborhood give the house a wide berth and many whispered intelligences of terrible sights are freely passed among them. But Mr. Carlson does not seem to like the idea of ghosts being around the place. He would not deny that strange happenings had been going on. Mrs. Carlson volunteered some information as to what she had heard, but a quick look of admonition from her husband stopped her. The neighborhood is greatly excited over the alleged manifestations and the people gather in crowds at about midnight to see the wonderful things which are said to appear.—Chicago Herald.

Captain Heywood's Dream.

It seems well to put upon record in this journal such illustrations of the supernatural as are afforded by the current literature of the day even where the facts present no especial novelty and are set forth with less detail and particularity than we might desire. Of such are the following from the Rev. Mr. L'Estrange's memorials of that most charming woman, the late Lady Belcher. They are derived from her step-father, Captain Heywood, R. N.:

"When young Heywood was on service at Tahiti he had a dream which greatly affected him. He thought he saw his father standing before him and opening his arms as if to embrace him. Afterwards he found that his father had died at that time at the early age of forty-four. A similar occurrence happened when he was serving at a later period in the

Walcheren Expedition. Captain Heywood was ordered to land the bluejackets, and they slept in huts along the shore. One night when Captain Heywood, his first lieutenant and surgeon were in bed, the surgeon started up and demanded who touched him. All denied having disturbed him. They settled themselves again, but half an hour afterwards he again jumped up and said he was certain someone was playing tricks with him. He went to sleep again, and once more awoke, declaring that someone had placed a cold hand on his cheek. He heard afterwards that his father had died at that time.—Light.

A Great Spiritual Change Coming.

A control purporting to be "Epes Sargent" gave an address through Mr. W. H. Walker, on Sunday, at his own house. The following is an extract:

I must tell you that your movement will go through a great change spiritually. I am told by several spirits who are governing your spiritual work on earth, that man is getting dissatisfied with the spiritual working of the movement in its present operations.

I find that man is like a magnet; he attracts certain individuals to himself, and becomes like a little world in himself, surrounded by a certain aura in which undeveloped spirits can come and enjoy themselves at his expense; robbing you of your vitality and strength. You say: How can we stop these things? By asserting your own individuality, and instead of them controlling you, you can control them.

In the good old times, a witch was a person who could use these spirits for her vile purposes, by making them fetch and carry. I know some materializing mediums who get wonderful things brought to them. I have been to seances where there have been showers of fruit, showers of flowers, and things even more valuable. Where do they all come from? We do not grow material things in our sphere. No! they must come out of some one's pocket, before they can drop into the medium's.

I am sorry to say there are mediums that are not of good moral development, it may be that I have still some of the same ideas that I had when on earth plane, but I know that spirits can do these things, and will do them to gratify morbid desire. Live a life of purity, and your own individuality will be your protection.—Medium and Daybreak.

Prentice Mulford's Spirit.

The alleged spirit of prentice Mulford, the author and journalist, found dead in his boat a week ago, appeared at Conservatory Hall, in Brooklyn, on a recent evening, addressed a large audience of Spiritualists gathered to witness the peculiar annual "memorial service for the departed" to which the day is devoted.

Mr. J. W. Fletcher, an inspirational speaker, made an address on "What Consolation Does Spiritualism Offer to the Bereaved?" At its close he said that during the evening he had been very much impressed by a sensation of falling and on being on the water. This he believed to be the result of some spiritual influence present and desiring strongly to manifest itself.

"I see," said the speaker, closing his eyes "a large white cross rising before me. It gradually changes into a human face—that of Prentice Mulford, editor of the White Cross Library."

He had hardly uttered these words when a shudder ran through his frame, and in a moment voice and features seemed to undergo a complete change. In the strange voice he said:

"I am a spirit known to the world as Prentice Mulford. I wish to say to my many friends that I did not commit suicide, as some people imagine. But for a long time I have remained in my body by sheer force of will. Feeling at last that my work was done in having given to the world the thoughts imparted to me regarding the higher laws of life, and that there was little or nothing for me to live for, I passed into the spirit life simply by the same exercise of my will that kept me until then in the body. I have met many old friends here, and in a short time I shall reappear on earth in visible form."—N. Y. Sun.

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The improvement of mediums will hardly be accomplished by harsh and unsympathetic fault-finding. Opponents hurt their anathemas at the heads of mediums, because they know that no mediums means no Spiritualism. Discourage and dishearten the mediums, drive them out, stop their work and Spiritualism will degenerate into another sect, appealing to records of past wonders, but lacking present evidence. We are as much opposed as any one to setting up mediums or spirits as authorities; we are as anxious as any one for improved mediumship, and urge attention to conditions and further development or all, but until we can secure perfected and cultured mediumship we must do the best we can with what we have and work for its improvement. "Immortality proved by facts" is our claim. Facts of mediumship, proofs of spirit existence through mediums, without such facts we are in no better case than the orthodox "believer."—Two Worlds.

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THE RELIGIOUS GROWTH OF THREE HUNDRED YEARS.

REV. M. J. SAVAGE.

In order to appreciate the religious growth of three hundred years, we need to get back into the conditions of three hundred years ago. I shall not confine myself rigidly to the definite time limit, but traverse generally the period from the sailing of Columbus on. We must try to go back imaginatively and picture the situation in those far-off times—far off when we consider the changes that have taken place, but very near and very modern as we reckon the earth history of man. We shall have time to sketch the picture only in the broadest outline, trusting to your imaginations to fill in the needful detail, and to make yourselves sufficiently at home there to appreciate the contrasts between then and now.

How shall I take you back into the period preceding the Protestant Revolution? As I ask myself that question, it occurs to me that this will be a good way. Beginning with the most recent inventions, discoveries, and improvements, let us wipe out one after another the things; in the way of growth, that have been attained, until we leave the earth as bare and contracted as it was three or four hundred years ago.

Suppose we begin with the inventions. Wipe out of existence, then, the phonograph, the telephone, the typewriter, and short hand reporting, which means accurate reporting of any kind. We must blot out all the telegraph lines, the railways, and the steamboats. The steam-press and the modern newspapers, of course, go with these. We thus get back to a time as recent as the young manhood of my father, when the news of the November presidential election reached the farmers down in Maine somewhere about the time of planting in the spring. Electric lights, gas, friction matches, stoves—these all are gone long before this. Street-cars were preceded by omnibuses; but we must get along without even an omnibus. Stage-coaches made rapid journeys, of a week, in traversing distances that mean to us now only a few hours. We feel ourselves aggrieved to-day if we do not have on our breakfast-tables all of importance which the whole world said and did yesterday. But we must learn to be content with the world whose European news is weeks or, possibly, months old. In the middle of the seventeenth century stage-coaches were introduced into England, and for six pounds would carry a passenger from London to York in four days. Many lines did not even try to run in winter. The roads were so narrow that the Dover coach was drawn by six horses, tandem, while the coachman walked by their side. The first coach ever used in England was invented by a Dutchman for Queen Elizabeth. The body of the coach rested directly on the axles, and it was hardly more than a cart. So we are soon beyond coaches even, of however rough a description. We are in a time when the fleet-footed courier or the man on horseback was the only means of communication between one part of the country and another. But, as there are no newspapers or re-

views, no letters, no express packages to be carried, it does not matter much. You see that nearly all the conveniences, the necessities, of modern life are gone.

We are now ready to note more particularly the religious condition of three or four hundred years ago. On the extreme southeastern border of Europe was the Turk, politically feared, but looked on religiously only as the wicked follower of a consciously false prophet. To the north and east was the Greek Church, which, though hated for minor differences, shared practically the common faith. The main body of Europe was solidly Catholic, and faithful to Rome.

What, now, were the main religious ideas? The world was about five thousand and five hundred years old. Man was a fallen being, in a state of universal rebellion against God. God had visited the Jews from time to time, or had sent a messenger, angel, or prophet. At last he had come down in the form of a man, to complete his plan of salvation. The records of this plan were in the Bible, which the Church held and claimed the exclusive right to interpret. But God was now an absentee God, having delegated his powers to rule the earth to the Church, whose divine power culminated in the pope at Rome. The method of this rule was magical and miraculous. Such ideas as those of natural law were unknown. All men were justly under sentence of eternal death. God had the exclusive right to determine the only condition in accordance with which any man might be pardoned and saved. These conditions were in the hands of the Church, and so she held the keys of eternal life. Being the direct representative of God, the ministers were mightier than kings, and by the threat of excommunication she could bring a whole kingdom to its knees. Not by good living, or truth-seeking, or human help, could a man win salvation. Outside the Church, all these were only glittering vices. To serve the Church, then, and so win heavenly felicity, was the one aim of human life. In a little while the world was to be brought to an end, and only heaven and hell remain. There was no such thing as liberty of thought or the toleration of individual opinion; for he who dared to think for himself not only damned his own soul, but he endangered the souls of others. The sense of corporate or national responsibility was so dominant that a king felt that to tolerate a heretic was to incur the wrath of God against his whole people. Persecution and repression, then, were not only just, they were the only mercy, when the welfare of all was taken into account. The Church, then, felt herself to be divinely authorized to defend herself against all opponents and to crush out all question for the sake of men and in the interest of their eternal happiness.

Such, then, was the general condition during the long, hard, stern winter of the Middle Ages. But with the Renaissance came the promise of spring. A stronger light began to shine, warmer airs were felt, and the invisible forms of life began to manifest themselves in thrilling roots and moving sap. Columbus had sailed, and the old thought of the earth was shaken. Savonarola and Huss and Wyclif had spoken. At the blast of Luther's trumpet, many an old wall had tumbled down. Even Henry's vices had helped set England free, and the Duke of Alva had vainly tried to crush out the growing liberty of the Low Countries. The Bible had been given to the common people, and they had begun to do their own interpreting. No matter whether their interpretation was correct or not. The important point is that they dared interpret at all. Erasmus and his fellow-scholars did their work. Copernicus gave the world a new universe; the telescope was invented, and man began to be a traveller among the stars. So the modern world began its grand career of invention, of discovery, of growth in all directions, which has given us our present civilization, and the promise of such hopes as inspire and lead toward some "far-off, divine event," in which it is characteristic of the present age to believe.

From this point on, I wish to call your attention to and illustrate the great epochal events which indicate and explain the religious growth of which the modern world is the result. In so doing, I shall necessarily traverse ground which is more or less familiar to those who have heard or read me during the last few years. But the course of the world itself determines my course, so that it is not a matter of personal choice with me.

1. In 1543 Copernicus published his great work. The first copy was brought to him on his death-bed, he being able only to touch it with his hand. The view it contained was cautiously propounded only as a theory, and it was piously dedicated to the pope. But its doctrine was so revolutionary, so subversive of all the prevailing philosophic and theological ideas, that it roused the bitterest hostility in every quarter. And well it might; for it meant nothing less than the old heaven and the old earth were to pass away, and that all things were to become new.

As in so many other cases, a glimpse of the truth had been discerned by the ancient Greeks. But young Christianity had committed itself to the crude fancies of the old Hebrews, and had made them

a part of its "infallible" revelation. To discover anything else, then, was to oppose what was regarded as the truth of God. It was, therefore, not error only, but a sin.

In spite, then, or the labors and discoveries of such men as Bruno, Kepler, and Galileo, the new ideas made little headway. To show how very modern was the real change of conception in the popular mind, it is worth noting that Boston had been in existence between thirty and forty years when Milton published his "paradise Lost," and that this grand poem is based on the ideas of the old universe of Ptolemy. Let us note how great was the change.

In Ptolemy's universe, the earth was stationary at the centre. Immediately round it were the regions of water, air, and fire. These all were enclosed in seven concentric, crystal, and so transparent spheres like great glass globes, one inside another. To the nearest of these was attached the moon. Then, in their order, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, each attached to its own sphere. Beyond these was the firmament, in which were the stars. Then the Primum Mobile, or the "first moved," was around and enclosing all. A little way beyond and above the outermost sphere was heaven. Here was God on his throne, surrounded by his waiting angels.

Now, this whole universe was a very small affair,—not so large as we now know our own comparatively little solar system to be.

In Greek mythology the sun was a golden chariot that Apollo drove across the shining roadway of the heavens. Our fathers had got but a little way beyond that idea. For Kepler, after he had made his great discovery of the laws of planetary motion, still had no natural explanation of the fact that they kept in the orbits which he had discovered. He was compelled to resort to the supposition that God had appointed an angel to reside in and guide each one on its course.

But now, in place of this little baby-house universe that a ray of light could traverse, from end to end, in a few minutes, where do we find ourselves? The spheres of Ptolemy have dissolved and faded away into infinite space. Let us try to suggest this infinity. The tiny stars that twinkle in the blue are all suns, each supposed to be surrounded by its group of worlds. Though only pin-points to our eyes, many of them are hundreds or thousands of times larger than our sun. Millions of them are so far away that only the telescope can discern them. And, beyond the farthest reach of the most powerful telescope, we are compelled to think of millions more. How far away? So far that the lightning would take thousands of years to make the journey. Why weary the wings of thought in trying to cross such endless spaces? For we cannot even think an end.

And, then, this universe is found to be the reign of universal and unbroken law. II. But what has this change in our thought about the universe, tremendous as it is, to do with the religious growth of three hundred years? It has everything to do with it.

The masses of men are slow to think and slow in seeing the necessary results of their thinking. But this one change alone compels a reconstruction of all theological ideas of the past. Luther saw it, and so he denounced the new ideas as atheistic and irreligious. From his point of view, they were. They meant nothing less than the death of the kind of God he believed in and the destruction of his kind of religion. The Jehovah of the Jews, the God of early and medieval Christendom, was at home in, and was fitted to, the Ptolemaic universe; but neither of these can live in the Copernican. Let us try to see the contrast.

The old God was outside of the worlds which he had made. He ruled them as a king rules his kingdom. He made what laws he pleased, and he repealed them as he pleased. He sent angels or prophets with his messages. His laws were miraculously revealed and written down in a book.

But now it is no longer God and nature; it is God in and through nature. His laws are not arbitrary, but are the inherent, constituent laws of things. They are not "revealed"; they are discovered. He is not outside his worlds, and he does not arbitrarily rule them. If any book contains any part of his laws, it is only because this book is, so far, a correct transcript of the eternal truth of things.

The whole old-time economy of the theologians, then, disappears. It does not belong in the new universe, and there is no place for it there. In this one thought, of God within the universe and working through it, instead of being without and working on it, is the dividing line between the Old World, with its old theology, and the New World, and the new theology, which is destined to replace them. Supernaturalism and interference go, and a divine naturalism takes their place. There is no possible conflict any longer between science or philosophy and religion. Freely to study, to think, to discover, instead of being a source of heresy and sin, becomes the one great duty, and the way to find God. The universe is God's book; and he who reads a new sentence in it has widened so much the range of that

revelation which is only man's progressive discovery of the divine.

Of course, these results were not seen all at once to follow the work of Copernicus. Indeed, they are discerned clearly only by a few even to-day. But they must come as surely as day comes after night. And along these lines we shall trace the growing religious life of the world.

III. Keeping as nearly as we can to the order of events, I wish next to indicate the rise of the critical spirit, and hint some of the results of modern criticism.

The condition of the human mind during the barbaric period of the world's history must be a delight to those who still think that the greatest of all virtues, is to believe. There was no trouble about believing then. As in a magical world there exist no standards of probability, nobody ever doubts, and nobody asks for proof. When anything conceivable may happen, nobody need ever be surprised by the assertion that it has happened. Where everything is a miracle, one more or less does not matter. So, if doubt is a sin, it is the peculiar sin of civilization, and springs out of the fact that man is no longer a credulous child. But the doctrine that doubt is a sin is not peculiar to Christianity. So long as religion is looked on as a kingdom, of course all doubt is incontinent treason. So it is natural that the idea should manifest itself even in ancient Greece. When Anaxagoras suggested that the sun was a ball of fire, of course this "natural" explanation was impiety toward the sun-god Apollo. And what could such a sinner expect except perpetual banishment? It was only the intervention of Pericles that saved his life.

From the establishment of Roman authority till the date of the Renaissance, doubt was easily crushed out. But the rediscovery of ancient learning sowed everywhere the seeds of critical question. Select minds here and there began to study nature. But until the time of Erasmus there was little that to-day would be called criticism. And his work extended only to collecting and comparing the manuscripts of the New Testament, with the view of getting at the original and uncorrupted text. But from this position it was easy to take the next step and inquire as to whether there was any original and uncorrupted text. And, when Luther himself dared to doubt the authenticity of a canonical book he did not happen to like, the door of critical study was opened, never to be shut again.

And so the work has gone on. Note one thing most carefully. The critics are not God's enemies, trying to undermine the truth. They are God's true friends, trying to find out what is God's truth. They are engaged in picking over the traditional refuse-heaps of the ages, and looking keenly and lovingly after any tiniest golden grain that they can discover. It is common to look upon the scholarly critic as a capricious fellow, who is an enemy of the human heart and all its sources of comfort, and who wishes to believe as little as possible.

But, in spite of misconception and opposition and persecution, the work of the critic has gone on. And the result? Unquestionably, it is this. The Bible is no longer to be thought of as a special, a supernatural, or infallible book. It is a great religious literature. The Old Testament is the religious autobiography of a people. The New Testament is the opinions of the early Church. But neither the one Testament nor the other is henceforth to stand in the way of the freest study. These books are only a part of the material out of which an intelligent man is to construct the opinions which a careful and reverent study of all accessible truth compels him to hold.

One of the most important events connected with the critical work of the modern world was the English occupation of India. This led to the discovery of the "Rig-Veda" and to a comparative study of the Oriental religion. And this again, has led to a comparative study of all the ethnic religions. Nor has this study confined itself to the later developments of religious thought; it has included the exploration of folk-lore and fairy tales and the resurrection of the lowest and crudest forms of belief. So we have come to see religions in the makings, to learn how they grow, to discern the conditions of mind out of which certain beliefs inevitably spring, to estimate the value of early testimony, and to see how the marvelous was, in those far-off times, the common. In other words, we have rediscovered the childhood world of man, and traced the steps of his growth, as, one after another, he has slowly learned to "put away childish things."

And the result of all this? It is nothing less than totally to change our whole idea about other religions. Even as late as his time Milton taught that the religions of all so-called pagan people were only devil-worship. They were the work of the fallen angels who had led the nations astray from the true God and diverted the worship which he claimed to themselves. Now we know they all are only man's attempts to "feel after and find him who is not far from every one of us." And Christianity itself is as much, as truly, as completely, a "natural" religion as any one of them all. In so far as it is superior to them, it is

not by virtue of "revelations" or "incarnations" or "infallible books," or "miracles,"—which it shares with them all,—but by virtue of the fact that it has attained to a larger possession of the natural eternal truth, which is the soul of the nature of things. In no supernatural way, then, has God chosen anybody; and in no arbitrary way has he left anybody to wander in darkness. The divine comes into all human life as fast and as far as brain and heart and character make way for it.

A list of the names and works of those who have fought and won this critical battle would alone fill all my manuscript, and to read them would take all my time. But the battle is won, and henceforth the free and fearless and loving study of all religions is not only the right, but the duty, of all lovers of truth and of God.

IV. The next great epoch of advance hinges on the very modern science of geology. This battle of truth with tradition has been fought out within the memory of living men. Its turning point was the first chapters of Genesis, Biblical chronology, and the age of the earth.

Tradition said the earth was a little less than six thousand years old, and was created in six days. I need not trouble you with the argument, for the battle is won all along the line.

When a tradition faces a new discovery that threatens one of its strongholds, the first thing he does is to ridicule it. Then he bitterly fights it as an impiety. But, when he finds it is established, he goes to work to reinterpret his books, and ends by claiming that these same books have always taught it. So, at the last, he may even try to discredit and belittle the work of the discoverer.

The sticklers for Genesis have already found out that six days meant six periods of a most elastic and indefinite duration. And the words of Moses—which are not those of Moses at all—are being tortured and twisted into anything but their natural shape, in the endeavor to make them "fit into" the natural order of the creative plan. But it has always seemed to me a curious kind of "revelation" that does not reveal a thing until after it has been found out in some other way.

But all this kind of work is childish. Men, with something better to do, cannot stop for it. Why must God's demonstrated truth wait for the interpretation of a wholly unknown writer, who is only telling the childish traditions of a barbaric Hebrew tribe, whose stories were shared with Assyrian, the Babylonian, and the other branches of the Semitic race?

It is at last conceded that the rock-leaved book of God is as holy as the traditional tables of Moses, that the writing here is God's, whatever be true of any other, and that to this alone must we go for the word of final authority. Now and then it is true, some belated "Brother Jasper" lifts up his voice; but his is even interesting only as a curious survival. The inconceivable antiquity of the earth and its natural growth into its present condition through countless ages is become a commonplace of thought.

V. One more event that marks an epoch must be noted. This one alone compels a complete reconstruction of theological thought.

The traditional story starts with Eden and with the fall of man from a perfect condition. All the evil of the world is traced to this. To redeem from this have come into existence all the churches with all their plans of salvation.

But now it is discovered that man has been on the planet from one hundred to three hundred thousand years, and that, instead of having been created perfect, he has been naturally evolved from lower forms of life.

From the establishment of the antiquity and the natural descent of man what follows? Why this,—that there has been no fall. And from that it further follows that the whole system of theological machinery for delivering him from what has never happened is uncalled for. This does not mean that religion is to perish from the earth, but only that the old type is to pass away. What is needed henceforth is not "salvation," but education. Man needs to be taught and trained to a knowledge of his divine sonship, his divine environment and his divine destiny.

To write out fully the course of this religious growth, to point out all its steps, would be to write the history of civilization. So I have chosen to mark only those great epochs of discovery which have necessitated this growth. Movable types, the steam printing-press and the telegraph have made possible the wide diffusion of knowledge. The mariner's compass, the application of steam to navigation,—these with the invention of gunpowder, have broken down barriers and opened up to investigation all the earth. The triumphs of discovery have developed confidence in the power not only, but the rights, of reason. And this has resulted in a new spirit of toleration. Doubt has ceased to be sin; and the world is learning that what can be proved to be true does not need the thumbscrew, the rack, or the fagot to back it up. It is only ignorance or fear that persecutes; for truth is its own vindicator. Religion has been engaged in an earthward pilgrimage, and is coming to think that character to day

carries in its hands the keys of the future. Life here, more life, fuller life, truer life,—this is the great aim. Not that the future is coming to be less important, only that we are learning that the preparation for the future is not magical, not sacramental. It is one God everywhere, and right relation to him now is the best preparation for right relation in any possible world to come.

It is to the world's liberators that we owe the grand results already attained, and the grand promise of the future. Many of them were building better than they knew, and were helping on results from which their modern followers still shrink with dismay. Huss, Wyclif, Luther,—we are no less grateful to these than to the brothers Socinus, Vanini, Servetus, and the brave souls that Huss and Luther would have abhorred. We owe much to Wesley, as well as to Linday and his Unitarian followers. And let us not forget to-day to pay our tribute of loving admiration to Channing and his brave compeers. The position which Parker holds to-day is a most striking illustration of the rapid growth of modern thought. His famous sermon on "The Permanent and Transient in Christianity" was enough to lead nearly all the Unitarians, even of his day, to turn their backs upon him. Now that same sermon might be preached in many an "orthodox" pulpit, and be passed over without serious comment. John Weiss met me on the street one day, when I first came to Boston, and said, "Save me the trouble of being killed to make way for you." I am grateful, and the debt of gratitude I gladly always pause to pay.

As we stand here, then, on the summit of the years, with the grand accumulations of the past making the foundation on which we stand, what is the outlook? the outlines of what we can see ahead?

1. Political freedom is won. The one thing we must specially guard against, in the near future, is the danger that freedom, in the hands of a mob, does not lead to mob tyranny worse than the tyranny of one.

2. We have gained so marvelous a mastery of the forces of nature and the resources of the earth as ought to lead to such an industrial prosperity as the world has never known. I believe we shall find a way to work out this problem.

3. The religious ideal has reached a point where we are able to say that ethics is only the human side of religion and religion is the divine side of ethics. The moral ideal is coming to so dominate the life of man that more and more shall social injustice become a thing of the past.

4. And religion itself, instead of shrinking and fading, is coming to fill even a larger and still larger part of life. Spiritual insight deepens, and we are coming more and more to see that we are the finite children of the infinite Spirit of Life. The end of life is more and more discerned to be the culture and development of the soul.

And, as our eyes cease to be dazzled by the frequency and brilliancy of physical discoveries, we shall more and more see that the man who discovers and uses natural forces is more than all his physical tools and weapons, and that he, and not they, is the one object of our care. Then when immortality is clearly seen,—as I feel sure it will be—the earth, past and present, will be recognized only as a training school for the grand career that stretches out along starlighted pathways to such grandeur as eye hath not yet seen nor ear heard.

I bend my ear and listen: far away,
From down the ages past, I hear the cry
That waits the sorrow of humanity.
And 'neath tradition's ever-shifting raim,
That o'er the moving shadows seem to play,
Dim outlines loom: Then, as they come
More nigh.

They shape themselves to purpose; and,
On high,
Is star of leadership that fronts the day.

Then, as I turn and face the flush of morn,
I hear man's wail of notes of victory turn,
And see the hindering monsters 'neath his feet.

So, child of hope, a new, great strength is born,
That how to shape a perfect earth shall learn,
And thus the promise of the years complete.

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THE RELIGIOUS GROWTH OF THREE HUNDRED YEARS.
REV. M. J. SAVAGE.

In order to appreciate the religious growth of three hundred years, we need to get back into the conditions of three hundred years ago. I shall not confine myself rigidly to the definite time limit, but traverse generally the period from the sailing of Columbus on. We must try to go back imaginatively and picture the situation in those far-off times—far off when we consider the changes that have taken place, but very near and very modern as we reckon the earth history of man. We shall have time to sketch the picture only in the broadest outline, trusting to your imaginations to fill in the needful detail, and to make yourselves sufficiently at home there to appreciate the contrasts between then and now.

How shall I take you back into the period preceding the Protestant Revolution? As I ask myself that question, it occurs to me that this will be a good way. Beginning with the most recent inventions, discoveries, and improvements, let us wipe out one after another the things; in the way of growth, that have been attained, until we leave the earth as bare and contracted as it was three or four hundred years ago.

Suppose we begin with the inventions. Wipe out of existence, then, the phonograph, the telephone, the typewriter, and short-hand reporting, which means accurate reporting of any kind. We must blot out all the telegraph lines, the railways, and the steamboats. The steam-press and the modern newspapers, of course, go with these. We thus get back to a time as recent as the young manhood of my father, when the news of the November presidential election reached the farmers down in Maine somewhere about the time of planting in the spring. Electric lights, gas, friction matches, stoves—these all are gone long before this. Street-cars were preceded by omnibuses; but we must get along without even an omnibus. Stage-coaches made rapid journeys, of a week, in traversing distances that mean to us now only a few hours. We feel ourselves aggrieved to-day if we do not have on our breakfast-tables all of importance which the whole world said and did yesterday. But we must learn to be content with the world whose European news is weeks or, possibly, months old. In the middle of the seventeenth century stage-coaches were introduced into England, and for six pounds would carry a passenger from London to York in four days. Many lines did not even try to run in winter. The roads were so narrow that the Dover coach was drawn by six horses, tandem, while the coachman walked by their side. The first coach ever used in England was invented by a Dutchman for Queen Elizabeth. The body of the coach rested directly on the axles, and it was hardly more than a cart. So we are soon beyond coaches even, of however rough a description. We are in a time when the fleet-footed courier or the man on horseback was the only means of communication between one part of the country and another. But, as there are no newspapers or re-

views, no letters, no express packages to be carried, it does not matter much. You see that nearly all the conveniences, the necessities, of modern life are gone.

We are now ready to note more particularly the religious condition of three or four hundred years ago. On the extreme southeastern border of Europe was the Turk, politically feared, but looked on religiously only as the wicked follower of a consciously false prophet. To the north and east was the Greek Church, which, though hated for minor differences, shared practically the common faith. The main body of Europe was solidly Catholic, and faithful to Rome.

What, now, were the main religious ideas? The world was about five thousand and five hundred years old. Man was a fallen being, in a state of universal rebellion against God. God had visited the Jews from time to time, or had sent a messenger, angel, or prophet. At last he had come down in the form of a man, to complete his plan of salvation. The records of this plan were in the Bible, which the Church held and claimed the exclusive right to interpret. But God was now an absentee God, having delegated his powers to rule the earth to the Church, whose divine power culminated in the pope at Rome. The method of this rule was magical and miraculous. Such ideas as those of natural law were unknown. All men were justly under sentence of eternal death. God had the exclusive right to determine the only conditions in accordance with which any man might be pardoned and saved. These conditions were in the hands of the Church, and so she held the keys of eternal life. Being the direct representative of God, the ministers were mightier than kings, and by the threat of excommunication she could bring a whole kingdom to its knees. Not by good living, or truth-seeking, or human help, could a man win salvation. Outside the Church, all these were only glittering vices. To serve the Church, then, and so win heavenly felicity, was the one aim of human life. In a little while the world was to be brought to an end, and only heaven and hell remain. There was no such thing as liberty of thought or the toleration of individual opinion; for he who dared to think for himself not only damned his own soul, but he endangered the souls of others. The sense of corporate or national responsibility was so dominant that a king felt that to tolerate a heretic was to incur the wrath of God against his whole people. Persecution and repression, then, were not only just, they were the only mercy, when the welfare of all was taken into account. The Church, then, felt herself to be divinely authorized to defend herself against all opponents and to crush out all question for the sake of men and in the interest of their eternal happiness.

Such, then, was the general condition during the long, hard, stern winter of the Middle Ages. But with the Renaissance came the promise of spring. A stronger light began to shine, warmer airs were felt, and the invisible forms of life began to manifest themselves in thrilling roots and moving sap. Columbus had sailed, and the old thought of the earth was shaken. Savonarola and Huss and Wyclif had spoken. At the blast of Luther's trumpet, many an old wall had tumbled down. Even Henry's vices had helped set England free, and the Duke of Alva had vainly tried to crush out the growing liberty of the Low Countries. The Bible had been given to the common people, and they had begun to do their own interpreting. No matter whether their interpretation was correct or not. The important point is that they dared interpret at all. Erasmus and his fellow-scholars did their work. Copernicus gave the world a new universe; the telescope was invented, and man began to be a traveller among the stars. So the modern world began its grand career of invention, of discovery, of growth in all directions, which has given us our present civilization, and the promise of such hopes as inspire and lead toward some "far-off, divine event," in which it is characteristic of the present age to believe.

From this point on, I wish to call your attention to and illustrate the great epochal events which indicate and explain the religious growth of which the modern world is the result. In so doing, I shall necessarily traverse ground which is more or less familiar to those who have heard or read me during the last few years. But the course of the world itself determines my course, so that it is not a matter of personal choice with me.

In 1543 Copernicus published his great work. The first copy was brought to him on his death-bed, he being able only to touch it with his hand. The view it contained was cautiously propounded only as a theory, and it was piously dedicated to the pope. But its doctrine was so revolutionary, so subversive of all the prevailing philosophic and theological ideas, that it roused the bitterest hostility in every quarter. And well it might; for it meant nothing less than the old heaven and the old earth were to pass away, and that all things were to become new.

As in so many other cases, a glimpse of the truth had been discerned by the ancient Greeks. But young Christianity had committed itself to the crude fancies of the old Hebrews, and had made them

a part of its "infallible" revelation. To discover anything else, then, was to oppose what was regarded as the truth of God. It was, therefore, not error only, but a sin.

In spite, then, of the labors and discoveries of such men as Bruno, Kepler, and Galileo, the new ideas made little headway. To show how very modern was the real change of conception in the popular mind, it is worth noting that Boston had been in existence between thirty and forty years when Milton published his "paradise Lost," and that this grand poem is based on the ideas of the old universe of Ptolemy. Let us note how great was the change.

In Ptolemy's universe, the earth was stationary at the centre. Immediately round it were the regions of water, air, and fire. These all were enclosed in seven concentric, crystal, and so transparent spheres like great glass globes, one inside another. To the nearest of these was attached the moon. Then, in their order, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, each attached to its own sphere. Beyond these was the firmament, in which were the stars. Then the Primum Mobile, or the "first moved," was around and enclosing all. A little way beyond and above the outermost sphere was heaven. Here was God on his throne, surrounded by his waiting angels.

Now, this whole universe was a very small affair,—not so large as we now know our own comparatively little solar system to be.

In Greek mythology the sun was a golden chariot that Apollo drove across the shining roadway of the heavens. Our fathers had got but a little way beyond that idea. For Kepler, after he had made his great discovery of the laws of planetary motion, still had no natural explanation of the fact that they kept in the orbits which he had discovered. He was compelled to resort to the supposition that God had appointed an angel to reside in and guide each one on its course.

But now, in place of this little baby-house universe that a ray of light could traverse, from end to end, in a few minutes, where do we find ourselves? The spheres of Ptolemy have dissolved and faded away into infinite space. Let us try to suggest this infinity. The tiny stars that twinkle in the blue are all suns, each supposed to be surrounded by its group of worlds. Though only pinpoints to our eyes, many of them are hundreds or thousands of times larger than our sun. Millions of them are so far away that only the telescope can discern them. And, beyond the farthest reach of the most powerful telescope, we are compelled to think of millions more. How far away? So far that the lightning would take thousands of years to make the journey. Why weary the wings of thought in trying to cross such endless spaces? For we cannot even think an end.

And, then, this universe is found to be the reign of universal and unbroken law. II. But what has this change in our thought about the universe, tremendous as it is, to do with the religious growth of three hundred years? It has everything to do with it.

The masses of men are slow to think and slow in seeing the necessary results of their thinking. But this one change alone compels a reconstruction of all theological ideas of the past. Luther saw it, and so he denounced the new ideas as atheistic and irreligious. From his point of view, they were. They meant nothing less than the death of the kind of God he believed in and the destruction of his kind of religion. The Jehovah of the Jews, the God of early and medieval Christendom, was at home in, and was fitted to, the Ptolemaic universe; but neither of these can live in the Copernican. Let us try to see the contrast.

The old God was outside of the worlds which he had made. He ruled them as a king rules his kingdom. He made what laws he pleased, and he repealed, when as he pleased. He sent angels or prophets with his messages. His laws were miraculously revealed and written down in a book.

But now it is no longer God and nature; it is God in and through nature. His laws are not arbitrary, but are the inherent, constituent laws of things. They are not "revealed"; they are discovered. He is not outside his worlds, and he does not arbitrarily rule them. If any book contains any part of his laws, it is only because this book is, so far, a correct transcript of the eternal truth of things.

The whole old-time economy of the theologians, then, disappears. It does not belong in the new universe, and there is no place for it there. In this one thought, of God within the universe and working through it, instead of being without and working on it, is the dividing line between the Old World, with its old theology, and the New World and the new theology, which is destined to replace them. Supernaturalism and interference go, and a divine naturalism takes their place. There is no possible conflict any longer between science or philosophy and religion. Freely to study, to think, to discover, instead of being a source of heresy and sin, becomes the one great duty, and the way to find God. The universe is God's book, and he who reads a new sentence in it has widened so much the range of that

revelation which is only man's progressive discovery of the divine.

Of course, these results were not seen all at once to follow the work of Copernicus. Indeed, they are discerned clearly only by a few even to-day. But they must come as surely as day comes after night. And along these lines we shall trace the growing religious life of the world.

III. Keeping as nearly as we can to the order of events, I wish next to indicate the rise of the critical spirit, and hint some of the results of modern criticism.

The condition of the human mind during the barbaric period of the world's history must be a delight to those who still think that the greatest of all virtues, is to believe. There was no trouble about believing then. As in a magical world there exist no standards of probability, nobody ever doubts, and nobody asks for proof. When anything conceivable may happen, nobody need ever be surprised by the assertion that it has happened. Where everything is a miracle, one more or less does not matter. So, if doubt is a sin, it is the peculiar sin of civilization, and springs out of the fact that man is no longer a credulous child. But the doctrine that doubt is a sin is not peculiar to Christianity. So long as religion is looked on as a kingdom, of course all doubt is incipient treason. So it is natural that the idea should manifest itself even in ancient Greece. When Anaxagoras suggested that the sun was a ball of fire, of course this "natural" explanation was impiety toward the sun-god Apollo. And what could such a sinner expect except perpetual banishment? It was only the intervention of Pericles that saved his life.

From the establishment of Roman authority till the date of the Renaissance, doubt was easily crushed out. But the rediscovery of ancient learning sowed everywhere the seeds of critical question. Select minds here and there began to study nature. But until the time of Erasmus there was little that to-day would be called criticism. And his work extended only to collecting and comparing the manuscripts of the New Testament, with the view of getting at the original and uncorrupted text. But from this position it was easy to take the next step and inquire as to whether there was any original and uncorrupted text. And, when Luther himself dared to doubt the authenticity of a canonical book he did not happen to like, the door of critical study was opened, never to be shut again.

And so the work has gone on. Note one thing most carefully. The critics are not God's enemies, trying to undermine the truth. They are God's truest friends, trying to find out what is God's truth. They are engaged in picking over the traditional refuse-heaps of the ages, and looking keenly and lovingly after any tiniest golden grain that they can discover. It is common to look upon the scholarly critic as a captious fellow, who is an enemy of the human heart and all its sources of comfort, and who wishes to believe as little as possible.

But, in spite of misconception and opposition and persecution, the work of the critic has gone on. And the result? Unquestionably, it is this. The Bible is no longer to be thought of as a special, a supernatural, or infallible book. It is a great religious literature. The Old Testament is the religious autobiography of a people. The New Testament is the opinions of the early Church. But neither the one Testament nor the other is henceforth to stand in the way of the freest study. These books are only a part of the material out of which an intelligent man is to construct the opinions which a careful and reverent study of all accessible truth compels him to hold.

One of the most important events connected with the critical work of the modern world was the English occupation of India. This led to the discovery of the "Rig-Veda" and to a comparative study of the Oriental religion. And this again, has led to a comparative study of all the ethnic religions. Nor has this study confined itself to the later developments of religious thought; it has included the exploration of folk-lore and fairy tales and the resurrection of the lowest and crudest forms of belief. So we have come to see religions in the makings, to learn how they grow, to discern the conditions of mind out of which certain beliefs inevitably spring, to estimate the value of early testimony, and to see how the marvelous was, in those far-off times, the common. In other words, we have rediscovered the childhood world of man, and traced the steps of his growth, as, one after another, he has slowly learned to "put away childish things."

And the result of all this? It is nothing less than totally to change our whole idea about other religions. Even as late as his time Milton taught that the religions of all so-called pagan people were only devil-worship. They were the work of the fallen angels who had led the nations astray from the true God and diverted the worship which he claimed to themselves. Now we know they all are only man's attempts to "feel after" and find him who is not far from every one of us. And Christianity itself is as much, as truly, as completely, a "natural" religion as any one of them all. In so far as it is superior to them, it is

not by virtue of "revelations" or "incarnations" or "infallible books," or "miracles,"—which it shares with them all,—but by virtue of the fact that it has attained to a larger possession of the natural eternal truth, which is the soul of the nature of things. In no supernatural way, then, has God chosen anybody; and in no arbitrary way has he left anybody to wander in darkness. The divine comes into all human life as fast and as far as brain and heart and character make way for it.

A list of the names and works of those who have fought and won this critical battle would alone fill all my manuscript and to read them would take all my time. But the battle is won, and henceforth the free and fearless and loving study of all religions is not only the right, but the duty, of all lovers of truth and of God.

IV. The next great epoch of advance hinges on the very modern science of geology. This battle of truth with tradition has been fought out within the memory of living men. Its turning point was the first chapters of Genesis, Biblical chronology, and the age of the earth.

Tradition said the earth was a little less than six thousand years old, and was created in six days. I need not trouble you with the argument, for the battle is won all along the line.

When a traditioner faces a new discovery that threatens one of his strongholds, the first thing he does is to ridicule it. Then he bitterly fights it as an impiety. But, when he finds it is established, he goes to work to reinterpret his books, and ends by claiming that these same books have always taught it. So, at the last, he may even try to discredit and be little the work of the discoverer.

The sticklers for Genesis have already found out that six days meant six periods of a most elastic and indefinite duration. And the words of Moses—which are not those of Moses at all—are being tortured and twisted into anything but their natural shape, in the endeavor to make them "fit into" the natural order of the creative plan. But it has always seemed to me a curious kind of "revelation" that does not reveal a thing until after it has been found out in some other way.

But all this kind of work is childish. Men, with something better to do, cannot stop for it. Why must God's demonstrated truth wait for the interpretation of a wholly unknown writer, who is only telling the childish traditions of a barbaric Hebrew tribe, whose stories were shared with Assyrian, the Babylonian, and the other branches of the Semitic race?

It is at last conceded that the rock-leaved book of God is as holy as the traditional tales of Moses, that the writing here is God's, whatever be true of any other, and that to this alone must we go for the word of final authority. Now and then it is true, some belated "Brother Jasper" lifts up his voice; but his is even interesting only as a curious survival. The inconceivable antiquity of the earth and its natural growth into its present condition through countless ages is become a commonplace of thought.

V. One more event that marks an epoch must be noted. This one alone compels a complete reconstruction of theological thought. The traditional story starts with Eden and with the fall of man from a perfect condition. All the evil of the world is traced to this. To redeem from this have come into existence all the churches with all their plans of salvation.

But now it is discovered that man has been on the planet from one hundred to three hundred thousand years, and that, instead of having been created perfect, he has been naturally evolved from lower forms of life.

From the establishment of the antiquity and the natural descent of man what follows? Why this,—that there has been no fall. And from that it further follows that the whole system of theological machinery for delivering him from what has never happened is uncalled for. This does not mean that religion is to perish from the earth, but only that the old type is to pass away. What is needed henceforth is not "salvation," but education. Man needs to be taught and trained to a knowledge of his divine sonship, his divine environment and his divine destiny.

To write out fully the course of this religious growth, to point out all its steps, would be to write the history of civilization. So I have chosen to mark only those great epochs of discovery which have necessitated this growth. Movable types, the steam printing-press and the telegraph have made possible the wide diffusion of knowledge. The mariner's compass, the application of steam to navigation,—these with the invention of gunpowder, have broken down barriers and opened up to investigation all the earth. The triumphs of discovery have developed confidence in the power not only, but the rights, of reason. And this has resulted in a new spirit of toleration. Doubt has ceased to be sin; and the world is learning that what can be proved to be true does not need the thimble, the rack, or the fagot to back it up. It is only ignorance or fear that persecutes; for truth is its own vindicator. Religion has been engaged in an earthward pilgrimage, and is coming to think that character to day

carries in its hands the keys of the future. Life here, more life, fuller life, truer life,—this is the great aim. Not that the future is coming to be less important, only that we are learning that the preparation for the future is not magical, nor sacramental. It is one God everywhere, and right relation to him now is the best preparation for right relation in any possible world to come.

It is to the world's liberators that we owe the grand results already attained, and the grand promise of the future. Many of them were building better than they knew, and were helping on results from which their modern followers still shrink with dismay. Huss, Wyclif, Luther,—we are no less grateful to these than to the brothers Socinus, Vanini, Servetus, and the brave souls that Huss and Luther would have abhorred. We owe much to Wesley, as well as to Lind-say and his Unitarian followers. And let us not forget to-day to pay our tribute of loving admiration to Channing and his brave compeers. The position which Parker holds to-day is a most striking illustration of the rapid growth of modern thought. His famous sermon on "The Permanent and Transient in Christianity" was enough to lead nearly all the Unitarians, even of his day, to turn their backs upon him. Now that same sermon might be preached in many an "orthodox" pulpit, and be passed over without serious comment. John Weiss met me on the street one day, when I first came to Boston, and said, "Save your ought to be grateful to me and the rest of us who have been killed to make way for you." I am grateful, and the debt of gratitude I gladly always pause to pay.

As we stand here, then, on the summit of the years, with the grand accumulations of the past making the foundation on which we stand, what is the outlook? the outlines of what we can see ahead?

1. Political freedom is won. The one thing we must specially guard against, in the near future, is the danger that freedom, in the hands of a mob, does not lead to mob tyranny worse than the tyranny of one.

2. We have gained so marvelous a mastery of the forces of nature and the resources of the earth as ought to lead to such an industrial prosperity as the world has never known. I believe we shall find a way to work out this problem.

3. The religious ideal has reached a point where we are able to say that ethics is only the human side of religion and religion is the divine side of ethics. The moral ideal is coming to so dominate the life of man that more and more shall social injustice become a thing of the past.

4. And religion itself, instead of shrinking and fading, is coming to fill even a larger and still larger part of life. Spiritual insight deepens, and we are coming more and more to see that we are the finite children of the infinite Spirit of Life. The end of life is more and more discerned to be the culture and development of the soul.

And, as our eyes cease to be dazzled by the frequency and brilliancy of physical discoveries, we shall more and more see that the man who discovers and uses natural forces is more than all his physical tools and weapons, and that he, and not they, is the one object of our care. Then when immortality is clearly seen—as I feel sure it will be—the earth, past and present, will be recognized only as a training school for the grand career that stretches out along starlighted pathways to such grandeur as eye hath not yet seen nor ear heard.

I bend my ear and listen: far away,
From down the ages past, I hear the cry
That wails the sorrow of humanity,
And 'neath tradition's ever-shifting ray,
That o'er the moving shadows seem to play,
Dim outlines loom. Then, as they come more nigh,
They shape themselves to purpose; and,
On high,
Is a star of leadership that fronts the day.
Then, as I turn and face the flush of morn,
I hear man's wail of notes of victory turn,
And see the hindering monsters 'neath his feet.
So, child of hope, a new, great strength is born.
That how to shape a perfect earth shall learn,
And thus the promise of the years complete.

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Correspondence.

Wichita, Kan.
The Ladies Auxiliary Society had a fine social at Mrs. Cramer's Thursday evening. They had music, card playing and a good time in every way.
Mr. Allen is here to lecture for the society; expects to stay two months or more. Mrs. Allen is expected to return from Topeka in a few days.
Yours,
X.

Lake Minnetonka, Minn.
E. N. Asplund announces that during the month of July the Northwestern Spiritualist Camp Meeting will be held on most beautiful selected grounds, in the immediate vicinity of Lake Park Hotel. Money Hill and Mrs. Mattie E. Hall, Mrs. Ada Sheehan, Mrs. Anna Orvis, Mrs. H. S. Slosson, C. J. Dabson, Dr. A. B. Dabson, and many other prominent speakers and mediums are expected.

Minneapolis, Minn.
Miss Abby F. Judson closed her labors in the vineyard of Spiritualism in this city for the present term. Her two last lectures were classified as "The Spiritualism of Shakespeare" and that of last Sunday on "The Spiritualism of Plato and Socrates."
Miss Judson will spend some time at the camp at Lake Minnetonka, and later at the Clinton Camp, Iowa. She will also speak on the route where invited to do so or necessarily called.

The Indiana Camp Meeting.
Will be held at Chesterfield, Indiana, July 10th to August 10th. Direct all postal matter to that address during the camp.
The special railroad rate on the certificate plan, giving a return rate at one-third fare, will be given to all purchasing tickets to Anderson July 10th to 15th, and who then obtain from the railroad agent the certificate that they pay full fare going. Purchase your ticket to Anderson not later than July 10th, and secure the certificate. After that date purchase a round trip ticket to any point on the Bee Line and there secure a special round trip ticket to Chesterfield.
Come to the opening meeting July 10th, or the first Sunday, July 10th, and help the camp secure the one and one-third rate by the certificate plan. One hundred tickets must be purchased before that date to make it valid.
G. W. KATES.

Grand Rapids, Mich.
I desire to state through your columns the sad news of the passing on to the higher life of James H. Haslett, of Port Huron, Mich., which occurred June 23d. The Haslett Park Association has sustained a great loss, but the manager instructs me to say through your columns that the program of the camp will be carried out in full. Mr. Haslett was loved by all who knew him, and the loss of his visible presence seems too great to be borne. He has done a great deal for him by carrying forward the work that he has left for us to do. To make Haslett Park the spiritual and educational center he desired would be building him a greater monument than all the marble shafts that could be erected. As a tribute to this good man let us work more faithfully than ever for Haslett Park. Yours in the work.
EFFIE F. JOSELYN, Cor. Sec'y.

Temple Heights, Me.
This popular camp ground is most pleasantly located on Penobscot Bay, in the town of Northport, Me., and is admitted by all who have enjoyed a season there to be the most desirable seaside resort on the coast. Its picturesque beauty is simply incomparable, and its healthfulness is beyond question. On the camping ground, a short distance from the auditorium, is one of the finest mineral springs in the State. The curative properties of the water have been appreciated by individuals for years prior to the purchase of the grounds by the Spiritualist corporation.

With pure air, fine scenery and pleasant surroundings, those who propose to attend the annual meeting, commencing August 9th, cannot fail to be highly benefited.
New cottages have been built, and several others are being repaired. Altogether the grounds are looking finer than ever before.
A. A. H.

Lilly Dale, N. Y.
Thinking a few notes from this place might be of interest to your readers I send again greetings. Our second Sunday was a beautiful day. All the country looks as though it had put on a new dress, washed its face and made ready for a good time. The air is filled with the song of birds, and the fragrance arising from the different trees and flowers. Rest and health seems to invite all, and new arrivals testify even this early that the spirit of the place has gone forth. Some at a distance seem to appreciate fully the privilege of having this extra course of meetings, and are making unusual efforts to come early and get a good rest before the opening of the regular season. Casadaga never looked as bright, and at no time has there been such promises for the future.

The guides gave the usual lectures in the morning, the other at 2:30 p. m., and the audience were quite as large as could be expected, all things considered, and among the number we noticed the genial countenance of the late writing medium, Will Mansfield, who kindly offered his services to demonstrate the power from the platform next Sunday afternoon following the lecture. Pierre L. O. A. Keeler and family have been here for some time, and he is already at work. Mr. and Mrs. William Keeler are also on the ground. Mrs. Keeler possesses the power of obtaining independent writing in a remarkable manner within sealed envelopes. Both of the Mrs. Ramsdell, as mental mediums, are also with us. Among the arrivals is a lady from somewhere in Missouri, who has come for the season, also a gentleman from Washington, who tells us a party of eight are to come from that city during the coming week.

The president, Hon. A. Gaston, and wife favored us with their presence again Saturday evening and she will remain with us, opening their beautiful Casadaga home. Mr. and Mrs. Skidmore are in pretty good health and excellent spirits. Dr. Marcus and wife, Mrs. Porter and daughter, Mr. William Ramsdell and many others are in their cottages, and all doing all they can for the enjoyment of others. All hail to you who are absent; come as soon as you can.
R. S. LILLIE.

J. Frank Baxter in St. Louis, Mo.
Sunday, June 21st, was a hot day in St. Louis, and it was no wonder that the audience was small in Howard Hall at its mid-day session. Those who were there were delighted with the exercises and listened to an excellent discourse on a subject previously handed to Mr. Baxter, the speaker, viz., "What and where is heaven, and who are there?"
The lecturer at the start declared heaven to be synonymous with spirit world, for the former was a condition of the spirit here or hereafter, while the latter was its location. Basing his lecture on the text, "The Kingdom of God is within you," he proceeded and gave decidedly a practical and most salutary discourse. Mr. Baxter was particularly happy in his illustrations, and the occasion most pleasant as well as profitable.

In the afternoon the clouds rolled up and the heavy rain drops fell and all looked for relief from the heat. The shower over, however, and the breeze away with it, the atmosphere was more oppressive than before. Breathing humanity was fairly driven from the heated apartments within to the verandas, the piazzas, the steps and the lawns. Not many will care to attend church or hall this evening though the speaker, no doubt.

The management of the Ethical and Spiritualist lectures in St. Louis anticipated a small attendance, but cheerfully accepted the situation. But though the heat was so oppressive, though Spiritualism is said to be unpopular in this city, though the press, because of this opinion, ignores the news as pertains to the spiritual meetings, though the churches all about were sparsely attended; though hundreds interested had left the city for the summer; and though a necessitated door fee of 25 cents existed at Howard hall as contrasted with free seats in the churches, yet the audience assembled at 7:45, to the surprise of the management, the delight of the Spiritualists and the encouragement of Mr. Baxter was an unusually large one, and by the time the preliminary of songs and poem were over it had increased very materially.

Mr. Baxter's lecture on "The Spirit and its Emancipation" was extremely interesting, as well as instructive. It was very suggestive, as well as in its summing up, decisive and conclusive. The large audience, as one person, seemed bent in catching every thought. It was curious to note the people, hundreds vigorously and mechanically playing their fans and their handkerchiefs, yet wholly oblivious of appearance, their eyes were riveted upon the speaker, their souls drinking in, or minds thoughtfully considering every sentence. A round of applause went out from them when the speaker concluded.

Then, after a song came the descriptive scene, really, and naturally the attractive expectation. And such a scene as it was! Replete in detail and marvelous in result. Spirit after spirit was announced, delineated or described events in life narrated and characterized portrayed by way of identity, and then the corroboration in fact and recognition in truth would come from relatives or friends seated in the house. If the interest was great, that for that hour scarcely a fan moved even, and when complete and recognition came, relief to the audience was manifest in a sensational movement and whispered astonishment, but to be suddenly hushed to quietest quiet to catch every meaning as well as word of the next description.

The meetings are surely a success this June, with its unfavorable conditions, affording a good test of the interest that a large number of St. Louis citizens have in the subject of Spiritualism.
One more Sunday and Mr. Baxter, the speaker, and then the lecture season will close for two months. In the fall it is expected the season will open with Mrs. Clara Field-Conant in September followed by Miss Jennie B. Hagan in October, Mr. Moses Hill in November. Others to follow, among them Mrs. Adah Sheehan. The demand is great for Mr. Baxter, but as to his coming present announcement cannot be, as the management will plan at present for six months only, and within that time Mr. Baxter has no full month disengaged. If he comes, and doubtless he will, it cannot be until very late in the season.
ACKING.

At Work in Indiana.

Mrs. Kates and self are having quite an experience in doing the missionary work of the State Association, and it is mostly a pleasant experience. The work is laborious and not peculiarly very remunerative to the association, but is building up an interest that will bring future results. It is not the season when farmers are flush with money, especially after a previous year of bad crops. That class of people are, however, the most generous supporters of the cause we are espousing. They are generous, warm-hearted, hospitable and zealous. It is a pleasure to labor in their midst. From them the Indiana Camp Meeting will derive its principal support and patronage. It will not be a camp where style in dress and superficiality in mannerism will be displayed. But as the people's camp, will lay aside conventionalism and display—giving heed to the simplest life that conduces to greatest lasting good. It is death to a camp meeting to make it a fashionable summer resort.

As we are asked about the necessity for new dresses for those attending the camp we say bring your every-day home garb. A number of the ladies are preparing calico dresses and sun bonnets, who do not wear such apparel in their city life. That will tell each one what to wear.

After our meetings in Anderson, we left for Mt. Summit, being met at a station three miles away by Bro. Rifner and given a ride across the most beautiful section of Indiana that has yet greeted us. It seems to be a garden spot.

We held one meeting in the church house June 12th, to a large audience. It seemed to be highly enjoyed by all, and caused a request for our return. The donation was liberal.
Our next visit was to the house of James Waugh, at "The Rustic," near Moutpelier, Ind. Here he holds annual meetings. It is a beautiful place he has for such a purpose. If only he had more room to entertain a crowd for a series of meetings it would attract from everywhere. The grounds have cost him years of labor to secure the growth of pines, hedges, flowers etc., that make so many beautiful groves, arbors and attractive nooks. We held two meetings there on Sunday and one on Monday night.

Tuesday, June 16th, we were invited to the house of Mr. and Mrs. L. O. Edson, Harford City, and the Opera House was secured for that night. Although hastily announced we were greeted by a large audience and very likely gave the first spiritual lecture to many.

From thence we migrated into Jay county to hold meetings in the West Grove Hall. A seven mile ride across a beautiful country—and as fertile—abundant with fields of grain and orchards of fruits, we reached the farm house of Mrs. Brown, where we are enjoying country fare amidst scenes where the air is redolent with life and sweet perfume. It is worth living to live naturally. The artificial city life is not conducive to longevity and health. Why is not more land settled and tilled? There is room in the broad fields for the thousands who are sweltering amidst poverty in the cities.

The West Grove Hall was given as a name to an old log building erected by some Quakers from Ohio, who settled here and gave the name because at home they had a West Grove Hall. The new hall is now entirely owned by Spiritualists and used by them regularly, yet never denied to any for proper use.

We are obtaining some members to the State Association, and a number of donations of bed clothing for the camp. The latter donations seem to be queer contributions to a spiritual lecturer at his meetings, but they are just what the camp needs, and shows the great generosity of the donors. The bed clothing you may expect to find under the Indiana Camp, will have the sweet and pure magnetism of the farm.

This is a natural gas belt. The wells all seem to be prolific. Each farm house hereabouts use it for lighting, heating and cooking. The hall, four miles from town and eight

miles from a railroad, is lighted by gas. What a cause for astonishment that is to the fossils of the last century and all past centuries, who return from spirit life for a sight of earth and its progress! And, to many of us city folks, it shows that we cannot have all the benefits of modern discovery. We must have yet the coal bin and the woodpile. The ungainly woodpile has disappeared from the farmer's front yard, and he no longer wastes time chopping and hauling winter fuel. The woods are growing and waiting the axe that the timber may be utilized for buildings, furniture and artistic wood work. This is a glorious age. But the future has greater glory in promise. The old pioneers labored here with great heroism and devotion. They have made it a habitable country for the people. Their tales of deprivation and toil are full of romance and pathos that creates awe and reverence. As they have toiled in the fields of physical life, so should we in the spiritual. Go on all who are devoted to truth and humanity. The results will accrue for good, and we will not miss much of the reward.
Fraternally,
G. W. KATES.

Onset, Mass.
Nature favored the opening day at Onset. The torrid heat of last week was followed by three days of rain, which laid the dust and started vegetation into rare beauty, so that when the excursion trains from Boston and way stations landed hundreds of passengers upon the grounds on Sunday morning, they were greeted by bright sunshine, balmy, invigorating air, clean groves and fresh verdure everywhere.

Happy greetings were exchanged by the old veterans, many of whom have camped at Onset every year since its foundation. The good mothers of our spiritual Israel, whose kind and sympathetic natures contribute so much to the harmonious conditions of our social life, were there with words of cheer and happiness, and before the time for meeting, visitors were calling at the cottages of friends, renewing friendships and rehearsing reminiscences of former years.

Public mediums are already established in cottage life. Dr. Stansbury, the famous slate writing medium, is reported as improving in health and ready for work. The three most celebrated materializing mediums, Mrs. Bliss, Mrs. Pay and Mrs. Ross, are here. Miss Helen Berry is domiciled at her beautiful cottage, but is not giving public circles. Mrs. Abby F. Heath, who successfully conducts meetings in Boston, has leased the pavilion, fitted it up as a repository for her art gallery, the product of her own genius, where also she will hold circles and meetings throughout the season. Her husband, Mr. F. A. Heath, will also have for sale spiritual books, and is the agent for THE BETTER WAY and Banner of Light, both of which will be on sale at the pavilion.

Sunday services.—The bell rang at 10:30 a. m., and the people poured into the spacious temple. Here the renovating brush of the painter had been busy, and its harmonious colors and new scenery pleased the eye.

President Storer called the meeting to order, and after congregational singing, led by Mr. F. E. Crane, organist, the president gave an address of welcome. He referred to the dreary aspects of nature during the past few days, as typical of the clouds and darkness which seemed to have enveloped Onset for a few years past—and to the brightness and beauty of this opening day as a symbol of the new era of prosperity upon which it now seemed entering. As in nature, so in the history of individuals and of associations, some days must be dark and dreary. The way is not always clear before us. Differences of opinion as to methods and policy will arise among the best of people who associate for a common work. Mistakes are made to be corrected in the after time, and it must be remembered that our mistakes are our teachers. Therefore accepting the past as inevitable, let us admit that the history and experience of Onset has been educational. Let none of us cherish animosity or bitterness of spirit toward anyone, but come together with a unity of purpose to make Onset the fairest and best exponent of Spiritualism of which our world is capable. Precious memories cluster about Onset. From its platform the ablest inspired teachers of the spiritual philosophy have spoken. Many of them, and many of our friends who sat with us upon these seats to hear them, have passed from mortal view, to a condition of being that demonstrates to the truth of this philosophy. Our human hearts are tender from the memory of our association with them. At no other place have the phenomena of Spiritualism been produced in such abundance and variety.

This association has never assumed the ability or right to discriminate among the varied phases of phenomena, or among mediums, to determine which is most valuable, or which alone are genuine. It is our privilege to welcome mediums, and to give intelligent investigators an opportunity to decide for themselves, and to receive that which is best adapted to their condition of mind.

We congratulated the friends of Onset upon the fact that the Board of Directors (in which he was honored by association with men not only of practical business sagacity, but of devotion to the principles of Spiritualism) were a unit in the determination to recognize as of paramount importance the purposes to which those grounds were originally dedicated. This is the home of Spiritualism. To present its phenomena, to disseminate its philosophy, and to illustrate in our laws its beneficent power, is the ideal standard that we recognize. All who can come into sympathy with this purpose are cordially welcomed. He rapidly sketched the improvements contemplated and already made, and gratefully recognized the spirit of helpfulness, hopefulness and confidence, which now pervades the camp. The President's address was received with enthusiasm, and gave keynote to the delightful exercises of the day.

Dr. A. H. Richardson, the veteran camp meeting manager, was then announced, and in his usual felicitous manner cordially endorsed the spirit of the president's remarks, to whom he paid a flattering tribute as a conspicuous co-laborer with himself for nearly forty years, especially in camp meeting work. He enlarged upon the practical value of Spiritualism as an applied force of healing the ills of the body, as well as the errors of the mind and sorrows of the heart.

The president then introduced Mrs. Ida Whitlock, of whom Onset was the spiritual mother. Mrs. W. pleasantly responded to the introduction by admitting that here her platform work commenced. She traced the course of this spiritual tide of influence that acts through us, which leading us by a path which we know not the trance control at length emerges in conscious purpose and power, consecrating us to the service of our common humanity. She believed that simplicity of mind, absolute integrity of purpose, and a spirit that thinketh no evil, were the best conditions to bring either to the investigation of phenomena, or to the truths of life. Her remarks were eloquent, wise and truly inspired.

After singing, the president announced the presence on the platform of a gentleman who had a remarkable phase of mediumship. While his body was in Boston he could appear spiritually in a great number of places at the same time. He did this by the instrumentality of his pen, and the bright, wise and witty appearance of John Wetherbee was gladly welcomed in nearly all our spiritual papers.

Mr. Wetherbee spoke of the phenomena as being the distinguishing feature of Spiritualism, and the only one. The rapping and tipping of tables and other sensuous manifestations in themselves were trifles as many thought them, but when the intelligence back of them were from spirits, the trifles became sublime—as gongs, scorpions and crabs were trifles in themselves, but became sublime when hung as signs in the zodiac. And the same of these sensuous manifestations; they were no longer trifles when they became celestial signs and figures of speech for departed spirits. I am, said he, constitutionally a materialist. It is the hardest thing for me to conceive of spirit independent of matter. I have seen the mind, which is said to be the immortal part of man, follow the condition of the body or matter, and logically would end with its demolition. The phenomena proves conscious intelligence from departed spirits, inevitable entities. So I have sensuous proof that the spiritual man survives the death of his body, and that makes me a Spiritualist. No preaching, or argument, or abstractions would ever have convinced me that man survives physical death. Nothing but the sensuous proof has done that. With R. D. Owen I can say "one fact, and one alone can prove it, and that is a present and active intelligence that is not the intelligence of any embodied person present." I have had that experience. I never knew a person convinced by argument, but know thousands who have been converted by the phenomena. So with pen and voice I always feel inclined to keep the manifestations to the front, for by them we know we have mortal life.

Mrs. Kate R. Stiles then recited an inspirational, original poem, entitled "What is Life," and the forenoon exercises closed.
At the afternoon session the exercises were opened with singing, in which the audience joined very heartily.
Mr. Eben Cobb said Spiritualism is Protestantism; Protestantism is Rationalism, and Rationalism is Nationalism. The foundation of Protestantism is in the word "I protest." Hundreds of reformers in the past, like Martin Luther, have arisen and protested against what seemed to them to be wrong. Spiritualism comes under this head, and is protesting against the very unnatural doctrines and creeds of the past. The great infinite power governing the wide universe is continually saying "I protest," and nature is constantly changing, working silently deep down into the earth. Even the bowlders around the cataract of Niagara are subject to this change; so the infinite working in the hearts of the men and women of the present is changing the whole current of the moral atmosphere. Spiritualism protests, the law of evolution protests, showing a higher life. The good of Spiritualism, then, is found in the fact that it comes with the truth of a future life, spoken in the quiet tones from the spirit world, prostrating all the supports of theology, and giving us the true spirit of harmony and life.

Mrs. Rita Hadfield recited a beautiful poem, entitled "The Blue and Gray," which was heartily applauded.

Mrs. Kate R. Stiles said the opening this morning for Onset is very auspicious and promises abundant success.
L. L. Whitlock said the question of the day is education, among the Spiritualists and all others, regarding the truth of spirit return and the knowledge that the communion between the two worlds is as real as the interchange of thoughts between ourselves in this mortal sphere.
Prof. J. W. Kenyon gave a neat closing speech.
MASSACHUSETTS.

PERSONALS.
Contributions received: A. M. M., O. W. H., J. S. M., T. L., L. I. G.

Dr. W. S. Eldridge and wife were the first to arrive at Lookout Mountain, and are stopping at the E. V. Wilson cottage.
On the strength of our reduction to \$1 a year a firm in Arkansas contributes \$5 to pay for twenty quarterly subscriptions to Spiritualists and investigators in their town, for which we return thanks. This is encouraging, while it shows that our action is appreciated.

Mr. Dwight Kempton has assumed the editorial management of The Summerland. From his greeting we glean that he means business—that his paper shall be elevating in its tone and based upon thorough journalistic principles. Personalities are also to be strictly avoided.
The manner in which theaters are fined in this city for giving Sunday afternoon performances for the benefit of working people is an insult to the public, which the public should resent as speedily as possible. Why not impose a fine on church performances as well?

Mrs. Lena Bible has returned to Battle Creek, Mich., to remain ten days, when she goes to Detroit, where she may be addressed for the future at 417 Sixth, corner of Perry street.

Prof. J. B. Campbell, of Fairmont, will give a series of lectures at G. A. R. Hall, 115 West Sixth street, during the months of July and August. The services begin at 2:30 promptly, every Sunday afternoon. Admission free.
Our lady readers will pardon us for robbing them of their space—the Ladies' Department—this week; but press of other matter made it necessary, and next week we desire to use it for our surplus correspondence which has accumulated on our hands.

With sandy paths and notices to keep off the grass our parks offer little inducement to either children or pedestrians. A selfish and narrow spirit hovers over them.

NO POSTAGE STAMPS TAKEN IN PAYMENT FOR SUBSCRIPTION.
We are sorry to be compelled to record the fact that Bro. J. H. Haslett, of Haslett Park, Mich., has passed from the activity of his physical existence to a higher life, for he was a generous worker, a liberal patron to the cause of Spiritualism, and a shining light in its ranks. But probably his reward was due and could not be withheld any longer, so he was called to that bourne from whence travelers do return through the means of modern discoveries and spiritual progression on mother earth, and is, therefore, not entirely lost to his loved ones as the outside world will have it. There is no death to Spiritualists, but merely a temporary parting—a transition from a material to a spiritual existence.

Hark! A Voice From Iowa.
Dr. J. C. Batdorf, Dear Sir—I am happy to say that I am perfectly well again, and I thank you that I was advised by a kind friend to write to you, and if I had not done so I would have been in my grave long ago. At the time I put myself under your treatment I was not expected to live twenty-four hours. I had fallen from a hale, healthy woman of 152 pounds to a mere skeleton of 78 pounds. But after using your Wonderful Powders three months, I am happy to say that to-day I weigh 150 pounds. I was given up by five doctors of Angus, Dallas Centre and Des Moines, Iowa. They said they could not do anything more for me, and that I could not live twenty-four hours. Everyone says it is a wonderful cure. If anyone doubts the truth of this let them write to me. In conclusion I say from my heart, God bless and prosper you, and may you still continue snatching people from the grave. Yours in gratitude,
MRS. JOHN JEFFERSON.

Angus, Ia., Feb. 25, '90.
See ad. in another column.

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In regard to Man as a Spiritual Being and Life after Death? If not, send to Adolph Roeder, Vineland, N. J., for Catalogues. Swedenborg's works and New Church literature in English, German and French in stock.

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Do not use any so-called Toilet Creams, for they are merely perfumed mucilages, which, acting like varnish, completely smother the skin, and upon becoming thoroughly dry leave the gum as a dirt upon the surface.
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ALBA-DEKIS can be used with any face powder. DIRECTIONS.—After well rinsing off the soap and drying with a towel, apply the

Written for The Better Way.

OUR SENSITIVES.

A more economical, practical care of our sensitives or mediums does seem to be a crying need.

We as Spiritualists proclaim to the world as possessing the most divine privileges ever given to the human race, and yet our very instruments, through which the light of divine truth sheds its rays, are persecuted and impoverished because of their inability to always render conditions susceptible to manifestations.

Our best sensitives are universally, financially poor, and it stands to reason that such should be the case; for, when we consider that law of life, which gives diverse gifts to each individual we can readily understand why those whose delicately constructed organisms should respond to the spiritual wants, whilst the less sensitive to the material. It is bitter anguish for a very sensitive individual to attempt the struggle for worldly gain. Hence I say, we should protect our mediums against the encroachments of material wants, if we would wish to secure a higher and better developed condition of phenomena. That they should be erratic and equivocal is not to be wondered at, when we consider them an instrument in the hands of so many different individualities whose peculiar traits are made manifest through the medium. They are but responding to the touch of the one in charge. Now, since those of whom are well to do, so far as material wants are concerned, and are not possessed of the gifts for discerning of spirits and spiritual things, they should be willing to exchange and help to supply the physical needs of those who can supply them with spiritual food. It's but a fair and legitimate deal between soul and soul, and equal exchange of that which is to both absolutely necessary for sustenance and growth. The present system under which a majority of our very best sensitives are being used for the distribution of their powers, is a pernicious one, and one that will in the course of time, bring disrepute upon the cause of Spiritualism. I write of commercial mediumship; that which is forced by the law of physical want to go before the public, unattended, uncared for, other than the seeking one's may have appeased their insatiable desires or per chance, curiosity. The inevitable results are indiscriminate conditions entailed upon its medium, and it's no wonder that fatal results follow. We as spiritual philosophers, have got to render as favorable conditions for our sensitives, as do the orthodox for their ministers, if we expect to push forward our philosophy. The clergy, as a rule, are well provided for, so far as physical needs are concerned, hence they can turn their whole attention to the analyzing of their creeds, knowing that their bread and butter will be forthcoming. Is such the case with our mediums and public speakers—for theirs is but another phase of mediumship? No, they are compelled to go out to the world alone, or to set up a shop and advertise their services to the public in order that they may earn a competency for the physical needs. Of course there are speculators in the ranks, and the system adopted is open to such imposters as may take advantage of the true medium's sphere.

The brightest minds among the clergy are awakening to the cause, and they are beginning to reach out in order that they may grasp the fundamental truth of Spiritualism. What will be the results of the many investigations, are but conjectural in the main, but past records bear sufficient evidence to warrant us in saying that the church will rally around the ministry and claim the prestige for which Spiritualists have so persistently fought—the immortality of the soul. Their ministers are well equipped for pushing forward into the realm of psychic domain as they are sufficiently supplied with worldly gain to not suffer it as a hindrance, and, unless we are up and doing our inheritance will be stolen from us, and we will be as the lost tribes of Israel, wanderers upon the face of the earth. This may seem like a pessimistic view of the matter, but evidence is collecting to warrant an alarm being sounded. Remember, eternal vigilance is the price of liberty; an axiom to well merit the strictest attention of all. We suggest as a remedy to fortify and strengthen our cause, the organizing of spiritual societies for the upbuilding and maintaining of membership; that a special fund be raised for the support of mediums and public speakers; that they be in constant employ throughout the country under the guardianship of public societies. I would not encourage a munificent salary for each medium, but a full assurance of sufficient allowance for worldly needs. They should have the care and protection of our best minds, both in the flesh and out, and only through superior conditions can that be accomplished. I am not in favor of organization upon the part of Spiritualists as a whole, but rather co-operation. So far as mediumship and its protection, organization would help to sustain and keep it freed from imposters. But I would give unlimited scope to the various scientific phases, and the demonstrations therefrom would open up a world of hidden knowledge. Co-operation upon the part of believers would prevent the formulating of a creed, which

under universal organization as a body, is so apt to be promulgated. Co-operation gives equal birth to all theorems and a foundation broad enough for scientific investigation of all phenomena. The church organized, and as a result have outgrown their creeds. We as Spiritualists cannot afford to hamper our beliefs, we must keep investigating and adding new evidences to our existence, therefore, let us take the most supreme care of our instruments lest they fail us and the light which is now shining so brightly, go out in darkness. Let us give succor and strength to those delicately organized instruments which stand upon the threshold between the two spheres, and thereby combining knowledge of our future destiny with the one here in the flesh. While I have merely outlined in a suggestive way, a remedy to better the conditions of mediumship, yet I am fully convinced that much can be added to make the plan a feasible one. I should be pleased to see the matter discussed in THE BETTER WAY, and the subject brought up for dissemination at the various camps. I shall introduce the subject at our annual camp meeting at Delphos, Ks., to be held in August, and endeavor to persuade our society to take action toward organizing for such a purpose.

HYPNOTISM VS. SPIRITUALISM.

The following interesting correspondence between Mr. W. E. Crockett and Dr. H. H. Brigham, as taken from the Boston Globe, speaks for itself:

A recent correspondent seems to be an adept at asking questions, such as "What is thought? How is it created? What is the power that produces hypnotic condition?" Three questions, to answer any one of which will be a poser for the most intelligent in the world.

I am not inclined to answer, but would like very much to have the gentleman answer his own question. I hope he will not fall into the same error that many other believers in Spiritualism do, and claim that all these powers come from the departed spirits.

Here is one point where we, the unbelievers, differ widely from the advocates of Spiritualism. Upon these subjects Jack is as good as his master. It is all guess work. No one knows, and any one of you has as good a claim to be correct as the lord high admiral.

On this ground I am going to differ with Dr. Brigham and his followers.

In the first place I do not believe blind Tom received his power from departed spirits. If so, why not the carpenter, the blacksmith and all other men who excel in their particular employment? Because my friend Brown or Smith has a gift as an orator or singer, and I am a dummy in this line or that, it is to be admitted as proof that he is under the immediate care and is a representative of some particular spirit who was proficient in such art or trade?

If my child can write music, and improves for hours at a time, producing the most beautiful strains of melody, I do not think the spirit of some departed musician has control of her.

To come to the doctor's final. I do not see any likeness between Spiritualism and hypnotism—I call it by its term—but I recognize another name for the experiments I have made. In a public hall in Boston I witnessed the following:

A professor of psychology took for a subject a girl about twelve years old. Putting her into psychological condition he then brought her to the front of the stage. Addressing the audience (this was a Spiritualist meeting), he said: "Ladies and gentlemen, I am about to furnish one of the most positive proofs of the truth of Spiritualism that is possible for man to give," or words to that effect. "This young and innocent girl, perfectly without wish or ability to deceive you, will demonstrate to you the fact that she can see her mother, who is dead."

He then made a few passes over her face, and said to her: "When you open your eyes you will see your dear mother. You would like to see her, would you not?"

"Yes, sir," she answered.

"Now open your eyes and tell me what you see," said the professor.

The girl opened her eyes. A sweet smile came over her face. The tears dropped on her cheeks, and with hands extended she seemed as one gazing upon a most heavenly picture, and in low, trembling tones came from her parted lips the word "mother."

The audience was affected in the strongest manner, and tears were plenty, and expressions of feeling found relief in words: "Wonderful! Most wonderful!"

I make no comments. I will draw you another picture, which is also a fact. A few evenings after I met several ladies and gentlemen who had been witnesses of the above, and quite natural conversation turned to the late exhibition. My opinion was asked, and I signified my willingness to answer by demonstration if some one of the party would be my subject. A young lady was selected; strong and healthy, and about eighteen years old.

I soon passed her into a magnetic sleep (not hypnotic; I claim a difference). By my will she was made to see her mother, who died some years before.

My audience were affected most strongly, and expressed themselves as not

doubting that she saw the spirit of her dead mother. I gave them time to take the whole matter in—the fine expression of face, the whispered outburst of a soul's longing for that which is most dear, coming in the word "mother," from lips trembling with intense excitement.

Then I turned her attention to one of the gentlemen present, bidding her see what a beautiful angel was there. She looked and expression changed. A look of wonder took the place of love, and pleasure was plainly marked in every feature. She went across the room to the person designated, holding out her hands to him.

I called her attention to another, and yet another, one of the ladies saying, "This one desires to kiss you." She leaned forward, and, just before the act could be accomplished, I said to her, "Stop, there is a mistake! This is a horrid black woman."

She stepped back. A look of disgust was on her face, and, after satisfying myself of the reality of this last condition, I withdrew the unpleasant impression from her mind and aroused her to consciousness.

I said to the good people present as I say to you, my readers, draw on your own conclusions as to voluntary magnetic trance. I am obliged to say I never saw any person in such condition. I have seen many who pretended, but never one that was actually.

W. E. CROCKETT.

My attention has just been called to a criticism of my article upon the above subject by Mr. Crockett in the Globe of May 10th.

I will simply state for the benefit of Mr. C., who objects to the term hypnotism, that I use it as expressing the meaning given it by Webster, namely, sleep.

Mr. C. refers to two exhibitions, which if genuine, prove hypnotism, and would also have proven thought transference and Spiritualism had the experiments been carried far enough.

In either case the subject was only carried to the first stage of the hypnotic state, partial sleep or a dazed condition which caused the patient to be easily controlled and made to see, think and act according to the operator's suggestion.

Had he more thoroughly understood the business and desired to give his audience a more unique exhibition and guarded them against all possible fraud and collusion he would have had his audience write names or suggestions, which, after mentally reading, he would have conveyed to her without word, look or outward sign.

It would have been very interesting then to witness her attitude of devotion as he silently transferred the thought of prayer and laughable to see her brush off imaginary flies and other insects, experiments which were common 50 years ago, when the laughable and serious were combined and only limited by the operator's ability.

Had Mr. C. carried his experiment to this interesting point, and suddenly found he had lost control of his subject, and could not transfer a word, a thought or even arouse her from the hypnotic condition, but instead should have been surprised to hear from her lips a language known to him or his audience, or listen to descriptions in his own tongue of distant places, and heard of scenes which were afterward proven to have actually taken place at that time; if all this had occurred, as it has done in hundreds of instances, this would not prove the presence of a decarnated spirit, and no intelligent Spiritualist would ever accept spirit return on such evidence.

This would prove clairvoyance, and there would be very few intelligent Spiritualists to-day if some more satisfactory evidence than the above had not been furnished.

But when communications are received fulfilling promises and agreements made before death, when the messages are accompanied by all the characteristics and idiosyncrasies of the individuals from whom they purport to come, intelligent and thinking people are confronted by a problem which it is difficult to solve through any mundane philosophy.

Then, add to the above another fact, which has often taken place, namely, the thought, or knowledge, has been transmitted to the hypnotized subject, pertaining to matters known only to some decarnated mind, then we have that which to many is proof positive of a continued existence after death, and of the ability to return and communicate with friends.

This is evidence that does not leave us to draw our own conclusions, but forces a verdict according to the facts, and honest and intelligent minds accept them and become firm believers in Spiritualism.

H. H. BRIGHAM, M. D.

The Spiritualists have always claimed that Jesus of Nazareth was a medium, a healer, a mind-reader, a diviner of truth, a discernor and interpreter of nature. That he was a better hater of the theologians and all the pious gangs of sniveling scoundrels who made up the orthodox church of his day there is not a particle of doubt. He was the hob Ingersoll of that day, and if Buddhism is true he may be the hob Ingersoll of this day also. Anyhow, like Bruno, Galileo, and other martyrs who suffered at the hands of the saintly devils, he belongs to us infidels instead of to the "church," and we ought to formally install him in our calendar of saints. S. R. SHEPHERD.

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I have seen an almost marvelous growth of the hair from its continued use.

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CHICAGO, ILL., July 24, 1901.—I have just read your reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary in our work.

Mr. LEXINGTON, N. Y.—I am wonderfully pleased with the book.

Mr. LEXINGTON, N. Y.—Sparkling with gems more precious than gold, this is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more than that is true. The wonder is heightened when we see it to be more clearly descriptive of events within the last fifty years than of the times when the events were given. H. C. HOUTER.

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TIMELY TOPICS.

L. BUCKSHORN.

The school of applied ethics, to which we referred early in the year, will be held at Plymouth, Mass., with lectures daily from July 1 to August 12. Prof. H. C. Adams, of the University of Michigan, will be the Dean. Three departments will be taken up in this course of lectures—economics, history of religions and ethics. The department of economics will include lectures on the history of industrial society and economic doctrine in England and America. Prof. Adams will have charge of this department, assisted by some of the ablest specialists in this line. Of the department of the history of religion, consisting of eight lectures, Prof. Crawford H. Troy, of Harvard, will have charge. His associates will be Prof. M. Bloomfield of Johns Hopkins University, subject, Buddhism; Prof. George F. Moore of Andover Theological Seminary, subject, Islam; Prof. Morris Jastrow of University of Pennsylvania, subject, the Babylonian Assyrian religion; Prof. G. L. Kittredge of Harvard, subject, the Scandinavian religion; Prof. R. L. Wheeler of Cornell, subject, the Greek religion; and W. W. Newell, editor of the Journal of American Folklore, the religion of the laity of the middle ages.

The department of ethics will be directed by Prof. Felix Adler, assisted by Dr. Charlton T. Lewis, who lectures on Criminals and the State; Prof. J. B. Thayer of Harvard and Herbert Welsh on the Indian Question; J. H. Finley on The Problem of Charity in Great Cities; Rev. R. Elliot of Boston on Temperance Reform and Legislation. Dr. Emil G.irsch of Chicago will lecture on The Ethical Ideal in Education; Prof. Wm. E. Sheldon of Boston on Humane Treatment of Animals; Mrs. Caroline Earle White, who is President of the Woman's Branch of the Pennsylvania Society for the Prevention of Cruelty to Animals, will speak on vivisection; W. L. Sheldon of St. Louis on the Reform Movements among Workmen; William M. Salter of Chicago on Ethical Theory; Prof. Robert S. Thompson on Politics and Ethics. As has been seen the list of speakers includes a part of the best talent of the country. We know of no better way in this to spread the latest results of the best investigations and deductions in social science. As travel and observation have done much to remove erroneous impressions of foreign lands, people and their laws, religions and customs, so the study of comparative religion, intelligently and thoroughly made, has been equally instrumental in demolishing the capets that creeds and religions have built around them. Every religion, with its spirit of selfishness inherent and necessary to perpetuate its existence, has passed over its creeds walls its banner with the inscription "Oh, Lord! we are better than they." The history of religions presents this fact as universal; the highest pitch of patriotism—selfishness—in religion. Divine origin, special sanction and revelation, and all the various claims made, fast fade under the keen scrutiny and thorough analysis of comparative religion. It has shown that peace and virtue, love and benevolence are not the exclusive and sole attributes of any special religion; but that such, alas! is too often the degenerated ideal crystallized ideal of the highest type of manhood that race and environment have combined to evolve. It has shown us the folly of infallibility; the absurdity of divine descent. It has made us acknowledge that each religion has been but the vehicle of man's incoherent, gnostic expression of the mystery of self, of Life, of Death, yet that in proportion to the keeping with the upward order of evolution in the path of love and duty will mysteries clear, comprehension and expression become stronger. It is leading us into a realization that the world is our country, that the only absolute truth of any religion is doing good to others.

We will, if possible and desirable, keep our readers informed of the progress of this movement. A charge of \$10 for the session, or 25 cents a single entrance will leave nothing to be desired in the way of popular prices.

The Swedish Riksdag, or national Parliament, has enacted a law that forbids Roman Catholics making converts to their faith from Protestantism. Protestantism and patriotism have for centuries in Sweden been synonymous terms. The memory of Spain's conduct towards the Jews and Moors in the 16th century; the brutal slaughter of the innocent and good Huguenots on the ever-memorable St. Bartholemew eve; the heroic conduct of the Netherlands against the trinity of Spain, pope and inquisition, may have been the shadowy spectres that of their country's course, pointing their bloody bony fingers to what was and what may be. Yet it is matter of deep regret. And much more so, when the part is considered that she has played in the drama of the Reformation. Gustavus Vasa and his illustrious descendant, Gustavus Adolphus, are names of men whose actions and lives should secure to the descendants of those whose blood was shed and whose lives were left on the memorable field at Lutzen, a nobler heritage than the restricted religious field of the government's own

choosing. Roman Catholicism has been, and still may be, detrimental to free institutions, but this course of Luther Sweden cannot but be looked at as tactics of the same nature. Nor is this all. During the past two years arrests, imprisonment and fines has been the frequent lot of freethinkers. This sect of Sweden seem to be realizing the logic of the claim of the papal church that the only outcome of Protestantism is total emancipation, and are making every effort to hinder progression and check retrogression. It is a sign of weakness, the prelude of a change. We hope for the better. Nearly 400 centuries ago the heroic soul of this church, unawed and untrifled, amid the presence of pomp and potentate at the Diet assembled at Worms, uttered in stentorian tones his plea for freedom of thought and conscience. To-day, as then, demands the same respect, the same consideration for the freedom of conscience, thought and action involved in the honest statement, "Here I stand, God help me, I cannot do otherwise."

The opening paper on "Oliver Wendell Holmes" in the July *Arena* is a delightful, refreshing picture in the midsummer magazine reading. We are almost led to regret the absence of more of such in the same magazine, especially during the summer weather. Passing Mr. Stewart's biographical part of the paper, we would like to call attention to his estimate of the genial Doctor as a poet. He finds that he differs much from his contemporaries, but that his standard is as high as that attained by Lowell and Longfellow. He says he is strong and unconventional in lofty verse, writing always with a firm grasp, and showing a perfect knowledge of melody and metre. Bayard Taylor's opinion, "He lifted the occasional into the classic," is a phrase that happily expresses the truth. "The vivacious character of his nature readily lends itself to work of this sort, and though the printed page gives the reader the sparkling epigram and the graceful lines, clear-cut and always full of soul, the pleasure is not quite the same as seeing and hearing him recite his own poems, in the company of congenial friends. His songs are full of sunshine and heart, his literary manner wins by its simplicity and tenderness." He finds the poet's coloring invariably artistic. There is nothing in his poetical productions that can offend the eye or grate unpleasantly on the ear. He quotes Miss Mitford as saying she knew of no one so thoroughly original. While this is, in a very large measure, true, we think that Holmes' best and most widely known poem, "The Last Leaf," shows a very strong and marked influence of Robert Burns' "Lament for the Earl of Glencairn," though Burns' "Lament" is far superior to Holmes' poem in its melody and strength of pathos; indeed we do not know of anything that equals the pathetic force of the closing stanza. We are far from wishing to be understood as accusing Oliver Wendell Holmes of plagiarism, but as an illustration of the close similarity of idea, thought and metaphor in the two poems, the cardinal difference, naturally, being the absence of humor from the "Lament."

The Earl of Glencairn had been Burns' best benefactor, carrying the Kilmarnock edition to Edinburgh and through his instrumentality procured a large sale for a subsequent enlarged Edinburgh edition. He died in Falmouth, in 1791, after a short return from Spain. Burns never forgot the man "that brought him from fortune's merest gloom."

"In poverty's low barren vale,
Thine mist, obscure, involved me round;
Though oft I turned the wistful eye,
Nae ray of fame was to be found.
Thou found'st me, like the morning sun
That melts the fogs in limpid air,
The friendly hand and rustic song
Became alike thy fostering care."

We lack space to quote the two poems in their entirety, a thing necessary to show the influence of one upon the other. We quote, beginning with the opening stanza of the "Lament."

The wind blew hollow from the hills,
By fits the sun's departing beam
Looked on the faded yellow woods
That waved o'er Lugger's winding stream:
Beneath a craggy steep, a bard,
Laden with years and meek pain,
In loud lament bewailed his lord,
Whom death had all untimely slain.

He leaned him to an ancient alk,
Whose trunk was mouldering down with years;
His locks were bleached white with time,
His hoary cheek was wet with tears!
And as he touched his trembling harp,
And as he tuned his doleful sang,
The winds, lamenting through their caves,
To echo bore the notes along.

"Ye scattered birds that faintly sing,
The relics of the vernal quire!
Ye woods that shed on a' the winds
The honors of the aged year!
A few short months, and glad and gay,
Again ye'll charm the ear and eye;
But nocht in all revolving time
Can gladness bring again to me."

"I am a bending, aged tree,
That long has stood the wind and rain;
But now has come a cruel blast,
And my last hold of earth is gone:
Nae leaf o' mine shall greet the spring,
Nae summer sun shall greet my bloom;
But I must lie before the storm,
And there plant them in my room."

"I've seen so many changeless years,
On earth I am a stranger grown;
I wander in the ways of men,
Alike unknown and unknown:
Unheard, unloved, unremembered,
I bear alone my laden oar;
For silent, low, on beds of dust,
Lie a' that would my sorrow share."

Now if this last stanza is compared

with the fourth one of Holmes' "Last Leaf," I think the strong similarity will be evident, especially in the latter half. We quote Holmes' sad, beautiful lines, so pathetic:

"The mossy marbles rest
On the lips that he has pressed
In their bloom,
And the names he loved to hear
Have been carved for many a year
On the tomb."

Robert Burns in his deepest moods rarely excels this. Ease and grace combine here, yet this melody of loss and sadness alone can well up from the heart whose deep sympathy is a kin to all suffering. Lack of space prevents further comparison, but if our readers get their copies of these two poets from the shelf and read them side by side, it will probably substantiate the claim made. We cannot forbear, however, from quoting the two concluding stanzas from the "Lament."

"Oh, why has worth so short a date?
While villains ripen grey with time!
Must thou, the noble, generous, great,
Fall in bold manhood's hardly prime?
Why did I live to see the day?
A day to me so full of woe!
Oh, had I met the mortal shaft
Which laid my benefactor low!"

"The bridegroom may forget the bride
Was made his wedded wife yesternight;
The monarch may forget the crown
That on his head an hour has been;
The mother may forget the child
That smiles so sweetly on her knee;
But I'll remember thee, Glencairn,
And a' that thou hast done for me."

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INGERSOLL AND SHAKESPEARE.

F. G. WHEELER.

Mr. R. G. Ingersoll, if correctly reported in his recent lecture on Shakespeare, was not courteous in his fling at the sacred convictions of many of his audience and his statement will not bear analysis. No one knows better than Mr. Ingersoll that the genesis, development and maturity of every mortal is in accordance with natural law, and to assume any other conclusion for his audience was unjust, and that what he chooses to call celestial pyrotechnics were not celestial at all, but made from very base material, the greed for power and domination, which has demoralized, more or less, every religious combination since time began.

But to the main issue: The tribute to the intellectual results of Shakespeare's life is just and could hardly be overstated, but whence this flood of treasured thought, experience and culture, only to have been accumulated by the wisdom of all time, and so varied as to have had no parallel in any other individual? This is a vital question, and one which should be properly considered, not only by every lover of divine art, but by every student of the philosophy of mental action. Of the two schools, so diverse in their explanation of the origin of the plays, the larger, and of almost universal acceptance, represented by Mr. Ingersoll, and the smaller, and in point of numbers comparatively insignificant, of which Mr. Donnelly is the exponent, the latter is by far the most logical. The premise being that the wealth of culture and familiarity with all peoples and languages from which the thought of the ages could be derived, was not possessed by Shakespeare, but was pre-eminently shown in Bacon, of all the men of his time, hence, according to all the laws of literary production, he, by his age, and, substantially by all the ages since, was deemed the only man of the time capable of drawing from the stores of his knowledge, even approximately, the wealth of culture and experience of nations, communities and individuals which marked the Shakespearian works transcendently. That Bacon wrote the plays is a legitimate conclusion—from these premises—under the ordinary laws of cause and effect. And it hardly need be said that Shakespeare did not possess the elements of learning and varied culture which, by the accepted laws of literary production, would enable him to write the plays. Beyond question, there is in the thought of all intelligent readers of the works of Shakespeare, who have at the same time the substantial facts of his life career, a hiatus, not filled—a something wanting, not explained; and while admitting, as they feel compelled to, that he must have produced them, it remains that every intellectual precedent would deny its possibility.

Can it be that for years the world has overlooked a simple law, as clearly defined as anything in nature? Even the clod, a dull mass, with no apparent power of development beyond its inert substance, is yet a treasure house of unknown possibilities, which under the vivifying force of the sunlight brings forth the ripened grains, sustenance for man, the exquisite flower, for the delight of every sense, and under conditions, becomes a centre of all things needful for the support of life in the higher organisms. Mr. Ingersoll would say possibly "There is nothing supernatural in this." Quite true; there is nothing supernatural in anything which can transpire in the universe. "All are but parts of one tremendous whole, whose body nature is, and God the soul."

In a sense the concentration of all the highest possibilities of the universe that we call God is not supernatural, or it could not exist. The universe is of law, the incomprehensible we call divine. It simply expressed that which is beyond our comprehension, and would differ in its degree of excellence, according to the

standards from which it was contemplated. The Supreme Power, Influence, call it what we may, permeates the universe. It is, to bring it to our level, the central force which holds and binds all in harmonious operation. Shakespeare is merely one of the factors in the detail of this scheme of the universe. He was an incident of his time, organized definitely for his supreme work, as any other instrument of the great Cosmos. He was possessed of such elements as would develop through his organism, by the intellectual forces concentrated upon him, under the same general law as the food from the soil, the most exquisite illustrations of human experience, erudition and culture conserved in the totality of the wisdom of human lives of the past, in the intellectual storehouse of the beyond. By no other law is it possible that any mortal could produce such a combination of experiences, conditions, relations, laws, temperaments, in fact, a Cosmos transferred from the Beyond and impressing upon the brain of a mortal thought as inconceivable to him in its structure and origin as to the merest child. We call this inspiration. It is the illumination of the mortal brain with a light and wisdom, not supernatural, for all is of and in accordance with natural law, and when the higher intellectual laws are known, even approximately, as now, we have discovered the material laws limited to our senses; then will be seen the beautiful adaptation of means to ends, and how perfectly the human brain can be inspired with the immense acquisition of knowledge gathered from all human thought and experience, merely waiting for conditions of expression here upon earth to transfer the wisdom of the spheres to mortal uses. The schools have not applied the dominant laws of nature to this investigation.

If Shakespeare had been a mere student, no matter how profound, he could not have produced the plays. Study, and, what is more, the egotism of acquisition, crystallizes the finer conceptions and at once limits them. He was a plastic instrument exactly fitted to take the impress of the exquisite figures, living realities, reproduced from lives long since terminated as to earth, but made to live again in his glorious work. He the sole living instrument fitted by conformation of brain, and what is of equal importance, considering its intellectual possibilities, as nearly an unoccupied one, probably, in its inherent evolution as existed in his time. We do well to honor his memory, but we do better to realize the exquisite adjustment of the supreme economy in this illustration of the glorious treasure house of accumulated human experience, ever ready and eager to confer its wealth to the world when conditions are found to make its expression possible. Just as needful is this higher application, as the action of the same general law in our more material, chemical and other combinations for definite results.

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The SUMMERLAND, a weekly Spiritualist newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of the town, sample copies of SUMMERLAND, and further information to

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By the aid and in the light of Progress. Seventeen articles in prose and nine in verse, with music, constitute the contents of this book. Among the prose are: "Platform of Principles and a General Basis of the Coming Church," "Statements of Compensations and a Compend of Evidence," "Spiritual Truths Recorded in the Bible," "Reasons for not being an Orthodox Church Member," "Of songs, with music, are: "Footsteps of Angels," "Singing Shore," "We Shall Meet Beyond the River," "Home of the Soul." Price 50 cents. For Sale at this Office

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BY J. J. MORSE.

PREFACE—The present issue is a contribution to the literature of the social and economic questions dealt with, and which are appealing with ever increasing force to the intellect and emotion of man to-day. Education, Justice and honor are the foundations of progress. In the end industry and worth will win their just reward. Some day Wilbram's dream may become a sober fact. As for the rest—the pages tell the tale.

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CINCINNATI, O.

The Union Society closed its labors for the summer on Sunday last at G. A. R. Hall, 115 West Sixth street. Mrs. Lena Bible delivered two interesting lectures, opening the morning lecture with a fine improvised poem and closing the evening lecture with a similar one. Her morning lecture tended to organization and more properly applied a notable statement of Mrs. Bible's words, "United we stand, divided we fall." The evening subject was on Emancipation generally—for the laborer, the politician, the religious reformer, and woman. To the latter she paid a beautiful tribute in saying that on pre-natal conditions depended future progress and moral reform generally, as heroic mothers brought forth men—not weaklings, but men of courage who were not afraid to battle for their rights. Not so much men of physical strength, as men of moral courage to combat for truth, are needed to-day, and when woman is allowed to occupy her proper sphere in life—not cowed down by mental enslavement—she will develop better sons and daughters who will lead the world to higher conditions. Also that the higher mode of education must begin at the offspring, as it is wiser to teach the child than bang the man for the world's betterment.

Mrs. Bible received many encomiums from those present for her able efforts, and was given a happy farewell with many well wishes for the future. She goes from here via Battle Creek, Mich., to Detroit, where she remains permanently.

Next Sunday afternoon Dr. J. B. Campbell of the American Health College will lecture on Vitapathy and the right method to obtain and retain lasting health. Hall opens at 2 and lecture begins at 2:30. Admission free.

The Ladies Aid meets on Wednesday afternoon at 2 o'clock, to which all are invited who are interested in the cause.

The fall season of lectures will be opened by Mrs. Helen Stuart-Richings, the talented orator, on the first Sunday in September, next.

Psychic Research Society.

All those at attendance at the services of the above society last Sunday afternoon were treated to an unusually fine address by the regular speaker, Mrs. Adah Sheehan, preceded by a poem rendered by Mrs. Sagmeister. The hall used by this society is a delightfully cool one, being ventilated by large windows on three sides and is well calculated for the summer services which the society intends to continue despite the absence at other points of Mrs. Sheehan. This is an excellent idea when we consider the large number of Spiritualists who find it impossible to attend camp or get away from the city during the hot weather, and yet desire to continue the study of psychic science.

A portion of the summer services will be devoted to conference and fact meetings, which will be of interest to the investigators as well as the Spiritualists. Mrs. Sheehan is certainly a woman of indomitable will and perseverance in the work she has entered into, having a ladies class for psychic culture as well as a conference meeting composed of both sexes, that meet regularly at her house every Thursday, the ladies in the afternoon and the mixed meeting in the evening, the public invited to both. Reports from the secretaries of those meetings show that the interest is increasing, and the development of the various phases of mediumship is very encouraging. Members were flying hither and thither, some selling tickets for a beautiful motto that hung on the wall, the gift of some worker, while others were disposing of tickets for the benefit circle tendered the society by the excellent medium, Mrs. Mary Engle, everybody seemed happy and busy.

Mrs. Sheehan will be with the society two more Sundays. "Prarie Flower" will lecture next Sunday provided the hall is full. Meetings are free and all invited. Douglass Castle Hall, Sixth and Walnut, Sundays at 3 p. m.

Orion Camp Meeting.

The Orion camp meeting has been about nine years a live reality. Lydia A. Pearsall was an active progenitor and sustainer of the meetings and has been called the mother of the camp. It is a beautiful place among the lakes dotted with islands, and with a liberal policy and progressive earnestness ought to equal any of the Eastern camps. But a stingy spirit and cramped policy will paralyze any public enterprise. The people that assemble at Orion, seem to be liberal and progressive and capable of appreciating high truths and fine sentiments with inspiring enthusiasm. As the president did not arrive until the last of the meeting, the vice-president, Mr. Wadsworth, acted as chairman and conducted the exercises in a manner acceptable to all. He is a man of superior qualities and ability, but a little too modest to make himself heard and felt in times of excited discussion and discussion. But his retiring modesty is much more impressive and dignified than the brazen impudence and intolerant vanity which often intrudes upon public assemblies. The popular approval of the Wadsworth's methods was indicated in the election of officers which made him president for the ensuing year.

The conferences were usually lively and interesting. Brother Delano made many happy hits and reached all around the horizon with his miscellaneous shots, and whoever or whatever got in the way felt the rattling of his spiritual hail. He insisted that belief was stagnation. It stuck stakes and stopped all progress. Spiritualists have no use for belief. Knowledge was the only essential, the universal desideratum. Nevertheless in the course of his able and interesting speech against belief, he often gave expression to his own belief.

I have heard people talk learnedly against the existence of a God, and emphasize their evidence by appeals to God. I have heard people prove by logical deduction—predicated upon assumed data—that "whatever is right" and in their arguments and illustrations, present many things which they declared were wrong.

Christian Scientists affirm that God is all, and there is nothing but God. God is good, God is truth. There is no evil, no sickness, no pain and no matter at all. Yet in the same lesson they tell us of error and sickness, and how to cure them, and refer to cases that were at death's door and cured by the science. But Spiritualism led the thought at Orion and touched practical issues, such as truthfulness in all departments of business, equality of the sexes and of rights as between races. Mediumship was much discussed and illustrated. Mrs. Minnie Carpenter sang sweetly, and improvised on subjects offered by the audience. Mrs. O. H. Carpenter, of Gaylord, Mich., spoke frequently in conference—especially in the interest of woman's legal equality and justice to the black race.

Mr. Wm. C. Adams, of Rochester, Mich., related striking experiences. He claims to have made many visits to remote places while his body remained at home, and to have made some startling discoveries.

Prof. Shafer, of Cape, struck out some bold ideas and related some remarkable experiences—especially with the king of Occultism, O. H. Richmond, of the Mystic Temple. Detroit was well represented, and Mr. Sanford, president of the Detroit society, made a ringing speech which was received with applause.

Mrs. Ireland, Mrs. Larway and other mediums gave a benefit seance for the Orion Association which netted over ten dollars, for which the society expressed grateful appreciation.

Mrs. Papa, of Lansing, improvised and sang and talked in Scotch dialect, purporting to be Robert Burns. Mrs. Laura Matlock, of Orono, is a fine healer, destined, I think, to do an extensive and valuable work for the cause and for humanity. She is fine, intelligent, modest, gentle, spiritual and powerful.

Mrs. F. E. Odell has served as secretary for many years, six or seven I think, and done a variety of work to further the interests of the association and the annual meetings. This year she was unjustly criticized, according to all the evidence I could gather, and caused considerable extra labor and anxiety to reconcile the differences. As a natural consequence she declined to accept office for the coming year, and the society will doubtless miss her efficient services. Sickness prevented her attendance until the last three days of the meeting. Giles B. Stebbins, Mrs. Sarah Graves, Mrs. Iversall and others have done good service at Orion in the years gone. I think this is the first season they have had speakers from another state. Dolorous prophecies were in the air. It was said that the expenses could not be met. Men worth from five thousand to twenty thousand dollars swooned at the prospect of a demand on their pockets from five to fifteen dollars to meet deficiencies. Oh, how an ounce of silver weighs in the balance against the treasury of heaven.

What slaves and paupers avarice makes. Idolaters who worship the golden calf are the most pitiful and hopeless mendicants on earth. They are the most abject and desolate spiritual paupers that shiver in the shadows of their self-deception in the moral deserts of the spirit world. Heaven help them.

But the meeting at Orion was self-supporting. No extra tax was needed to meet the expenses. They came out ahead with a small surplus in the treasury after all bills were settled. Yet the elements conspired against us. The sultry and suffocating heat, followed by four or five consecutive days of dismal, dark, rainy and cold weather doubtless reduced the attendance fifty per cent. Mr. and Mrs. Edgerton and Mr. and Mrs. Jackson ministered to the physical comfort of strangers and fed the hungry and made a social Eden of their homes.

All in all the Orion camp meeting for June, 1891, has done its work and left its record on the hearts and memories of many growing souls and touched with new fervor and progressive faith, many who were upon the "ragged edge" of doubt where the lights and shades play upon imprisoned souls, and the warm breezes of heaven fan the brow of despair, and tender echoes from the hovering spheres inspire the world with spiritual impulses and humanitarian zeal. Every dollar invested in such work is of imperishable value, and who ever gives for such a cause multiplies his wealth and lays up treasures in heaven. LYMAN C. HOWE.

P. S.—News comes this morning that J. H. Haslett, owner of Haslett Park, Mich., has gone to his reward.

La Grippe laid the foundation for complications which brought his work here to a sudden close. What the effect will be upon the destiny of the camp meeting association, may depend upon the way he left his affairs. "In the midst of life we are in death." It behooves us all to keep our affairs, both financial and spiritual, constantly adjusted and ready for the great change. We must all pass through the same silent and mystic gate, and every day and hour counts in making up the sum of conditions that determine our place "over there."

L. C. H.

Camp Meetings for 1891.

Below will be found a list of places, with time and length of session, of the out-door gatherings of Spiritualists for the present year.

CAMP CO. CAMP MEETING—Harwich Port, Mass. July 12th to 20th inclusive.

CANADADA LAKE, N. Y.—The Twelfth Annual Meeting of the Canadada Free Lake Association commences July 24th and closes August 30th. (Cincinnati, Ohio) Camp Meeting—Commences August 21st to August 30th inclusive.

HASLETT PARK (MICH.) CAMP MEETING—Commences July 24th to August 31st inclusive.

LIBERAL (MO.) CAMP opens August 15 and closes September 15th.

LAKE PLEASANT, MASS.—The Eighteenth Annual Meeting of the New England Spiritualists' Camp Meeting Association meet July 24th to August 30th inclusive.

LAKE MINNETONKA, MINN.—The Camp meeting will be held under the auspices of the Northwestern Spiritualists during the month of July.

PARKLAND, PA.—The Thirtieth Annual Meeting opened June 14th and will continue to Sept. 16.

ONSETT BAY, MASS.—The Fifteenth Annual Camp Meeting commences July 12th and closes Aug. 31. QUEEN CITY PARK, VT.—Meeting commences August 21 and continues to September 6th.

NEWARK, N. J.—Meeting commences August 24 and closes August 31st.

NEWARK, N. J.—Camp opens September 6th and closes on the 27th.

THE INDIANA CAMP MEETING will be held in their grove near Anderson, Ind., under the auspices of the State Association, from July 16th to August 19th inclusive.

TEMPLE HEIGHTS, NORTHPORT, ME.—Opens August 9th.

VERONA PARK, ME.—Meetings will be held during the last two weeks in August.

VICTOR, MICH.—The Eighth Annual Meeting will be held on August 6th, continuing over three Sundays.

Fourth at Wooddale.

There will be a grand celebration at Wooddale Island Park in the Fourth of July. The scenic beauty of the park, its advantageous location on the Miami river, midway between Cincinnati and Dayton and a few miles north of Hamilton and the magnificent service of the C. & D., all combine to make Wooddale Island the finest resort for a day's outing in the country. The attractions include a fine restaurant, dancing platforms, bathing houses, bowling alley, boating, base-ball and tennis grounds, razzle-dazzle swing, donkeys, Shetland ponies and phaetons, unique swan boats and every possible amusement and convenience. Special efforts will be made to make the Fourth at Wooddale a genuine patriotic celebration.

Battery B, of Cincinnati, will be there and fire national salutes at sunrise and sunset; the Hamilton Battalion of uniformed bodies will be on hand and be presented with a beautiful flag, a competitive drill by drum corps; a brass band contest; all sorts of races and last but not least only in their height, the famous Hamilton Cadets in an exhibition drill. Special trains will be run from Cincinnati, Dayton and Middletown at frequent intervals, and cheap rates will prevail from all points.

Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print the DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

MOVEMENTS OF MEDIUMS.

Florence K. Rich, of 115 West Newton street, Boston, will be at Onset House, Onset, after July 15th for the season.

Mary L. French will lecture for the West Groton Mass. Liberal Association the next six months, and attend funerals.

Lyman C. Howe may be engaged to lecture for the months of October and November. His address to the 2nd inst. will be in Orion, Mich.

Mrs. Clara Field Conant is at her cottage at Lake Pleasant, where she will remain several weeks. Permanent address in care of Banquet of Light.

P. G. Wilson is open for engagements. Address Box 39, Mantua Station, O. Mrs. Wilson will furnish appropriate poems, vocal and instrumental music.

W. L. Jack, M. D., will be found at his cottage, No. 3 Winona street, Lake Pleasant, Mass. during August. Early applications for sittings with him are desirable.

Miss Lizzie Ewer spoke in West Newfield, Me., June 14th and 15th; Hancock, N. H., June 14th and 15th; Westboro, Mass., June 14th. Will be at Bangor, Me., to July 20th.

Geo. H. Brooks may be addressed for lecture engagements at 124 Charter street, Madison, Wis. Will also attend funerals or weddings within a radius of 200 miles.

Prof. J. Madison Allen addressed a deeply interested audience in Oklahoma City on the evening of June 24, on the following days he gave private sittings, and on Friday, the 25th, another lecture.

Mrs. Mary C. Lyman would be glad to open a correspondence with leaders of different camp meetings for engagements as a speaker. She is engaged at the Mantua, Ohio, camp for July 20th, 25th, 30th and August 2nd. Address, Fulton, N. Y., Box 420.

G. W. Kates and wife serve the Indiana State Association, June 7th to August 10th, with headquarters at Anderson; August 15th to 20th at Parkland, Pa. Camp. They desire to engage for the following fall and winter months. Address them as per route, or at 234 Frankford Ave., Philadelphia, Pa.

Dr. W. A. Hale, lecturer and descriptive text medium, has a few open dates this summer. Societies, camp meetings, associations and others desiring his services should address him at his new office, 32 Pearl street, Charlestown District, Boston, Mass., at once, as negotiations with others are rapidly taking place. Terms reasonable.

Edgar W. Emerson engagements for June are: West Winsted, Conn., June 14th; Compounce Lake, Conn., June 17th. Will be at the different camps as follows: Parkland, Pa., July 10th to 15th; Onset, Mass., July 25th to August 1st; Sunapee, N. H., August 2d to 10th; Natick, Conn., August 10th; Haslett Park, Mich., August 24th and 25th; Mt. Pleasant, Clinton, Ia., August 26th to 31st.

Moses Hull has one Sunday to spare in August. He and Mrs. Hull will be glad to hold a grove meeting or a camp meeting or he will go anywhere within reasonable distance and speak for a society that Sunday. Also his time is not yet filled up for September. Address Minneapolis, Minn., between July 4th and July 25th.

Mrs. Adah Sheehan's engagements are follows: Minnetonka Lake July 10th and 16th and intervening week; Clinton Park, Iowa, August 2nd and 9th and intervening week; Haslett Park, Mich., August 15th to 20th; Ashley, Ohio August 23rd, 30th intervening week; Hicksville, Ohio, September 6th; Cincinnati, Ohio, the remaining Sundays in September; Indianapolis, October; Cincinnati, November; St. Louis, December.

Sunday Excursions at One Fare.

The Baltimore & Ohio Southwestern R. R. and the Baltimore and Ohio R. R., commencing Sunday, June 23rd, and continuing until further notice, will sell excursion tickets on Sunday at one fare for the round trip, from and to all points between Cincinnati and Columbus. Tickets to be good going and returning date sold only. For full information apply to the ticket agent.

There is comfort for the man with a prematurely gray beard in Buckingham's Dye, because it never fails to color an even brown or black as may be desired.

Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

Testimonial.

Grand Rapids, Mich., July 7, 1891.

B. F. Poole, Dear Sir:—It gives me great pleasure to inform you that your Malted Peppermint Spectacles reached me all right. They fit my eyes perfectly. Can read No. 10 of "Directions" with perfect naturalness. Have laid my old spectacles aside, as I can see your face as clearly as I can see my eyes. I freely and fully recommend your clairvoyant gift to determine the power of glass used for anyone's eyes. With heartfelt thanks I am, dear sir, Respectfully,

J. W. KENYON.

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PUNGENT PARAGRAPHS.

"That river isn't worth a dam," said a colored minister at a meeting held by a colored colony committee to decide whether a dam should be placed across an insignificant, little, muddy stream. The meeting adjourned to appoint an investigating committee to ascertain the minister for "cussing"—saying their river wasn't worth a dam.

The sweetest thing in life is the stories that the New York papers tell of their own tremendous success.—Cincinnati Enquirer.

PUTTING IT GENTLY.

A—I see your resignation as Secretary of the Legation has been accepted.

B—My resignation! I did not send in a resignation.

A—Well, you ought, all the same.

CLINTON CAMP MEETING.

The Ninth Annual Camp Meeting of the Mississippi Valley Spiritualist Association will be held at MT. PLEASANT PARK, CLINTON, IOWA, commencing August 1st and closing Sunday, August 30, 1891.

The following first class talent has been secured for the season, affording a golden opportunity for investigators.

SPEAKERS:

Prof. J. S. Loveland, Mrs. R. S. Little, Lyman C. Howe, Mrs. Adah Sheehan, Prof. W. P. Peck, Mrs. A. H. Luther, Rev. T. W. Woodrow.

MEDIUMS:

Full Form Materialization—Mrs. L. E. Moss, A. Willis, Mrs. Beattie Aspinwall, Slate Writing—Mrs. S. P. LeWolf, Mrs. O. A. Hodget, Psychometrists—Dr. J. C. Phillips, Prof. A. B. Severance.

Clairvoyants—Mrs. A. H. Sain, Mrs. Mary A. Tusey, Dr. O. G. W. Adams, Dr. Truman Babcock, and many other Test, Business and Healing Mediums will be present.

Frank N. Foster, the spirit photographer, will be present the entire season.

Edgar W. Emerson, the most noted platform test medium of the day will be present the last week of the camp and give public tests daily.

All will be made welcome and everything possible done by the management to make everyone comfortable and happy.

For circulars or additional information address L. P. Wheelock, Supt., Box 223, Moline, Ill. or W. H. C. Dodge, Secretary, No. 2 Centre Avenue, Chicago, Ill., until July 20th, after that date to Mt. Pleasant, Park, Iowa.

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JULY 4, 1891

Correspondence.

Wichita, Kan.
The Ladies Auxiliary Society had a fine social at Mrs. Cramer's Thursday evening. They had music, card playing and a good time in every way.
Mr. Allen is here to lecture for the society; expects to stay two months or more. Mrs. Allen is expected to return from Topeka in a few days.
Yours,
X.

Lake Minnetonka, Minn.
N. N. Asplund announces that during the month of July the Northwestern Spiritualist Camp Meeting will be held on most beautiful grounds, in the immediate vicinity of Lake Park Hotel. Moses Hull and Mrs. Mattie E. Hull, Mrs. Ada Sheehan, Mrs. Anna Orvis, Mrs. H. S. Slosson, C. J. Holmes, Dr. A. B. Dobson, and many other prominent speakers and mediums are expected.

Minneapolis, Minn.
Miss Abby E. Judson closed her labors in the vicinity of Spiritualism in this city for the present. Her two last lectures were classified, one being on "The Spiritualism of Shakespeare" and that of last Sunday on "The Spiritualism of Plato and Socrates."
Miss Judson will spend some time at the camp at Lake Minnetonka, and later at the Clinton Camp, Iowa. She will also speak on the route where invited to do so or necessity calls.

The Indiana Camp Meeting.
Will be held at Chesterfield, Indiana, July 10th to August 10th. Direct all postal matter to that address during the camp.
The special railroad rate on the certificate plan, giving a return rate at one-third fare, will be given to all purchasing tickets to Anderson July 10th to 15th, and who then obtain from the railroad agent the certificate that they pay full fare going. Purchase your ticket to Anderson not later than July 15th, and secure the certificate. After that date purchase a round trip ticket to any point on the Bee Line and there secure a special round trip ticket to Chesterfield.

Come to the opening meeting July 16th, or the first Sunday, July 19th, and help the camp secure the one and one-third rate by the certificate plan. One hundred tickets must be purchased before that date to make it valid.
G. W. KATES.

Grand Rapids, Mich.
I desire to state through your columns the sad news of the passing on to the higher life of James H. Haslett, of Port Huron, Mich., which occurred June 23d. The Haslett Park Association has sustained a great loss, but the manager instructs me to say through your columns that the program of the camp will be carried out in full. Mr. Haslett was loved by all who knew him, and the loss of his visible presence seems too great to be borne. He has done a great deal for Michigan people, and let us do a great deal for him by carrying forward the work that he has left for us to do. To make Haslett Park the spiritual and educational center he desired would be building him a greater monument than all the marble shafts that could be erected. As a tribute to this good man let us work more faithfully than ever for Haslett Park. Yours in the work,
EFFIE F. JOSELYN, Cor. Sec'y.

Temple Heights, Me.
This popular camp ground is most pleasantly located on Penobscot Bay, in the town of Northport, Me., and is admitted by all who have enjoyed a season there to be the most desirable seaside resort on the coast. Its picturesque beauty is simply incomparable, and its healthfulness is beyond question. On the camping ground, a short distance from the auditorium, is one of the finest mineral springs in the State. The curative properties of the water have been appreciated by individuals for years prior to the purchase of the grounds by the Spiritualist corporation.
With pure air, fine scenery and pleasant surroundings, those who propose to attend the annual meeting, commencing August 9th, cannot fail to be highly benefited.
New cottages have been built, and several others are being repaired. Altogether the grounds are looking finer than ever before.
A. A. H.

Lily Dale, N. Y.
Thinking a few notes from this place might be of interest to your readers I send again greetings. Our second Sunday was a beautiful day. All the country looks as though it had put on a new dress, washed its face and made ready for a good time. The air is filled with the song of birds, and the fragrance arising from the different trees and flowers. Rest and health seems to invite all, and new arrivals testify even this early that the spirit of the place has gone forth. Some at a distance seem to appreciate fully the privilege of having this extra course of meetings, and are making unusual efforts to come early and get a good rest before the opening of the regular session. Casadaga never looked as bright, and at no time has there been such promises for the future.

The guides gave the usual lectures in the morning, the last at 2:30 p. m., and the audiences were quite as large as could be expected, all things considered, and among the number we noticed the genial countenance of the slate writing medium, Will Mansfield, who kindly offered his services to demonstrate the power from the platform next Sunday afternoon following the lecture. Pierre L. O. A. Keeler and family have been here for some time, and he is already at work. Mr. and Mrs. William Keeler are also on the ground. Mrs. Keeler possesses the power of obtaining independent writing in a remarkable manner within sealed envelopes. Both of the Mrs. Kamadella, as mental mediums, are also with us. Among the arrivals is a lady from somewhere in Missouri, who has come for the season, also a gentleman from Washington, who tells us a party of eight are to come from that city during the coming week.

The president, Hon. A. Gaston, and wife favored us with their presence again Saturday evening and she will remain with us, opening their beautiful Casadaga home. Mr. and Mrs. Skidmore are in pretty good health and excellent spirits. Dr. Marcus and wife, Mrs. Porter and daughter, Mr. William Kamadell and many others are in their cottages, and all doing all they can for the enjoyment of others. All hail to you who are absent; come as soon as you can.
R. S. LILLIE.

J. Frank Baxter in St. Louis, Mo.
Sunday, June 21st, was a hot day in St. Louis, and it was no wonder that the audience was small in Howard Hall at its mid-day session. Those who were there were delighted with the exercises and listened to an excellent discourse on a subject previously handed to Mr. Baxter, the speaker, viz., "What and where is heaven, and who are there?"
The lecturer at the start declared heaven to be synonymous with spirit world, for the former was a condition of the spirit here or hereafter, while the latter was its location. Basing his lecture on the text, "The Kingdom of God is within you," he proceeded and gave decidedly a practical and most salutary discourse. Mr. Baxter was particularly happy in his illustrations, and the occasion most pleasant as well as profitable.

In the afternoon the clouds rolled up and the heavy rain drops fell and all looked for relief from the heat. The shower over, however, and the breeze away with it, the atmosphere was more oppressive than before. Breathing humanity was fairly driven from the heated apartments within the verandas, the piazzas, the steps and the lawns. Not many will care to attend church or hall this evening thought the speaker, no doubt.

The management of the Ethical and Spiritual lectures in St. Louis anticipated a small attendance, but cheerfully accepted the situation. But though the heat was so oppressive, though Spiritualism is said to be unpopular in this city, though the press, because of this opinion, ignores the news as pertaining to the spiritual meetings, though the churches all about were sparsely attended, though hundreds of thousands had left the city for the summer; and though a necessitated door fee of 25 cents existed at Howard hall as contrasted with free seats in the churches, yet the audience assembled at 7:45, to the surprise of the management, the delight of the Spiritualists and the encouragement of Mr. Baxter was an unusually large one, and by the time the preliminary of songs and poem were over it had increased very materially.

Mr. Baxter's lecture on "The Spirit and its Emanation" was extremely interesting and instructive. It was very suggestive, as well as in its summing up, decisive and conclusive. The large audience, as one person, seemed bent in catching every thought. It was curious to note the people, hundreds vigorously and mechanically plying their fans and their handkerchiefs, yet wholly oblivious of appearance, their eyes were riveted upon the speaker, their souls drinking in, or minds thoughtfully considering every sentence. A round of applause went out from them when the speaker concluded.

Then, after a song, came the descriptive scene, really, and naturally the attractive expectation. And such a scene as it was! Replete in detail and marvelous in result. Spirit after spirit was announced, delineated or described events in life unvaried and characterized portrayed by way of identity, and then the corroboration in fact and recognition in truth would come from relatives or friends seated in the house. If the interest was great during the discourse, it was intense during the scene. So intent and absorbed were they that for that hour scarcely a fan moved even. A complete silence accompanied each description, and when complete and recognition came, relief to the audience was manifest in sensational movement and whispered astonishment, but to be suddenly hushed to quietest quiet to catch every meaning as well as word of the next description.

The meetings are surely a success this June with its unfavorable conditions, affording a good test of the interest that a large number of St. Louis' citizens have in the subject of Spiritualism.
One more Sunday and Mr. Baxter, the speaker, and then the lecture season will close for two months. In the fall it is expected the season will open with Mrs. Clara Field-Combs in September followed by Miss Jennie B. Hagan in October, Mr. Moses Hull in November. Others to follow, among them Mrs. Adah Sheehan. The demand is great for Mr. Baxter, but as to his coming present announcement cannot be, as the management will plan at present for six months only, and within that time Mr. Baxter has no full month disengaged. If he comes, and doubtless he will, it cannot be until very late in the season.
SCRIBE.

At Work in Indiana.
Mrs. Kates and self are having again an experience in doing the missionary work of the State Association, and it is mostly a pleasant experience. The work is laborious and not peculiarly very remunerative to the association, but is building up an interest that will bring future results. It is not the season when farmers are flush with money, especially after a previous year of bad crops. That class of people are, however, the most generous supporters of the cause we are espousing. They are generous, warm-hearted, hospitable and zealous. It is a pleasure to labor in their midst. From them the Indiana Camp Meeting will derive its principal support and patronage. It will not be a camp where style in dress and superficiality in mannerism will be displayed. But as the people's camp, will lay aside conventionalism and display—giving heed to the simplest in life that conduces to greatest lasting good. It is death to a camp meeting to make it a fashionable summer resort.

As we are asked about the necessity for new dresses for those attending the camp we say bring your every-day home garb. A number of the ladies are preparing calico dresses and sun bonnets, who do not wear such apparel in their city life. That will tell each one what to wear.
After our meetings in Anderson, we left for Mt. Summit, being met at a station three miles away by Bro. Kifer and given a ride across the most beautiful section of Indiana that has yet greeted us. It seems to be a garden spot.

We held one meeting in the church house, June 12th, to a large audience. It seemed to be highly enjoyed by all, and caused a request for our return. The donation was liberal.
Our next visit was to the house of James Waugh, at "The Rustic," near Mount Pleasant, Ind. Here he holds annual meetings. It is a beautiful place he has for such a purpose. If only he had more room to entertain a crowd for a series of meetings it would attract from everywhere. The grounds have cost him years of labor to secure the growth of pines, hedges, flowers etc., that make so many beautiful grottoes, arbors and attractive nooks. We held two meetings there on Sunday and one on Monday night.

Tuesday, June 16th, we were invited to the house of Mr. and Mrs. L. O. Edson, Hartford City, and the Opera House was secured for that night. Although hastily announced we were greeted by a large audience and very likely gave the first spiritual lecture to many.

From thence we migrated into Jay county to hold meetings in the West Grove Hall. A seven mile ride across a beautiful country—and as fertile—abounding with fields of grain and orchards of fruits, we reached the farm house of Mrs. Brown, where we are enjoying country fare amidst scenes where the air is redolent with life and sweet perfume. It is worth living to live naturally. The artificial city life is not conducive to longevity and health. Why is not more land settled and tilled? There is room in the broad fields for the thousands who are sweltering amidst poverty in the cities.

The West Grove Hall was given as a name to an old log building erected by some Quakers from Ohio, who settled here and gave the name because at home they had a West Grove Hall. The new hall is now entirely owned by Spiritualists and used by them regularly, yet never denied to any for proper use.

We are obtaining some members to the State Association, and a number of donations of bed clothing for the camp. The latter donations seem to be queer contributions to a spiritual lecturer at his meetings, but they are just what the camp needs, and shows the great generosity of the donors. The bed clothing you may expect to sleep under at the Indiana Camp, will have the sweet and pure magnetism of the farm.

This is a natural gas belt. The wells all seem to be prolific. Each farm house hereabouts use it for lighting, heating and cooking. The hall, four miles from town and eight

miles from a railroad, is lighted by gas. What a cause for astonishment that is to the fossils of the last century and all past centuries, who return from spirit life for a sight of earth and its progress! And, to many of us city folks, it shows that we cannot have all the benefits of modern discovery. We must have yet the coal bin and the woodpile. The ungainly woodpile has disappeared from the farmer's front yard, and he no longer wastes time chopping and hauling winter fuel. The woods are growing and waiting the axe that the timber may be utilized for buildings, furniture and artistic wood work. This is a glorious age. But the future has greater glory in promise. The old pioneers labored here with great heroism and devotion. They have made it a habitable country for the people. Their tales of deprivation and toll are full of romance and pathos that create awe and reverence. As they have toiled in the fields of physical life, so should we in the spiritual. Go on all who are devoted to truth and humanity. The results will accrue for good, and ye will not miss much of the reward.
Fraternally,
G. W. KATES.

Onset, Mass.
Nature favored the opening day at Onset. The torrid heat of last week was followed by three days of rain, which laid the dust and started vegetation into rare beauty, so that when the excursion trains from Boston and way stations landed hundreds of passengers upon the grounds on Sunday morning, they were greeted by bright sunshine, balmy, invigorating air, clean groves and fresh verdure everywhere.

Happy greetings were exchanged by the old veterans, many of whom have camped at Onset every year since its foundation. The good mothers of our spiritual Israel, whose kind and sympathetic natures contribute so much to the harmonious conditions of our social life, were there with words of cheer and happiness; and before the time for meeting, visitors were calling at the cottages of friends, renewing friendships and rehearsing reminiscences of former years.

Public mediums are already established in cottage life. Dr. Stansbury, the famous slate writing medium, is reported as improving in health and ready for work. The three most celebrated materializing mediums, Mrs. Bliss, Mrs. Ray and Mrs. Ross, are here. Miss Helen Berry is domiciled at her beautiful cottage, but is not giving public circles. Mrs. Abby F. Heath, who successfully conducts meetings in Boston, has leased the pavilion, fitted it up as a repository for her art gallery, the product of her own genius, where also she will hold circles and meetings throughout the season. Her husband, Mr. F. A. Heath, will also have for sale spiritual books, and is the agent for THE BETTER WAY and Banner of Light, both of which will be on sale at the pavilion.

Sunday services.—The bell rang at 10:30 a. m., and the people poured into the spacious temple. Here the renovating brush of the painter had been busy, and its harmonious colors and new scenery pleased the eye.

President Storer called the meeting to order, and after congregational singing, led by Mr. F. E. Crane, organist, the president gave an address of welcome. He referred to the dreary aspects of nature during the past few days, as typical of the clouds and darkness which seemed to have enveloped Onset for a few years past—and to the brightness and beauty of this opening day as a symbol of the new era of prosperity upon which it now seemed entering. As in nature, so in the history of individuals and of associations, some days must be dark and dreary. The way is not always clear before us. Differences of opinion as to methods and policy will arise among the best of people who associate for a common work. Mistakes are made to be corrected in the after time, and it must be remembered that our mistakes are our teachers. Therefore accepting the past as inevitable, let us admit that the history and experience of Onset has been educational. Let none of us cherish animosity or bitterness of spirit toward anyone, but come together with a unity of purpose to make Onset the fairest and best exponent of Spiritualism, of which our world is capable. Precious memories cluster about Onset. From its platform the ablest inspired teachers of the spiritual philosophy have spoken. Many of them, and many of our friends who sat with us upon these seats to hear them, have passed from mortal view, to a condition of being that demonstrates to the truth of this philosophy. Our human hearts are tender from the memory of our association with them. At no other place have the phenomena of Spiritualism been produced in such abundance and variety.

This association has never assumed the ability or right to discriminate among the varied phases of phenomena, or among mediums, to determine which is most valuable, or which alone are genuine. It is our privilege to welcome mediums, and to give intelligent investigators an opportunity to decide for themselves, and to receive that which is best adapted to their condition of mind.

He congratulated the friends of Onset upon the fact that the Board of Directors (in which he was honored by association with men not only of practical business sagacity, but of devotion to the principles of Spiritualism) were a unit in the determination to recognize as of paramount importance the purposes to which those grounds were originally dedicated. This is the home of Spiritualism. To present its phenomena, to disseminate its philosophy, and to illustrate in our laws its beneficent power, is the ideal standard that we recognize. All who can come into sympathy with this purpose are cordially welcomed. He rapidly sketched the improvements contemplated and already made, and gratefully recognized the spirit of helpfulness, hopefulness and confidence, which now pervades the camp. The President's address was received with enthusiasm, and gave keynote to the delightful exercises of the day.

Dr. A. H. Richardson, the veteran camp meeting manager, was then announced, and in his usual felicitous manner cordially endorsed the spirit of the president's remarks, to whom he paid a flattering tribute as a conspicuous co-laborer with himself for nearly forty years, especially in camp meeting work. He enlarged upon the practical value of Spiritualism, as an applied force of healing the ills of the body, as well as the errors of the mind and sorrows of the heart.

The president then introduced Mrs. Ida Whitlock, of whom Onset was the spiritual mother. Mrs. W. pleasantly responded to the introduction by admitting that here her platform work commenced. She traced the course of this spiritual tide of influence that acts through us, which leading us by a path which we know not the trance control at length emerges in conscious purpose and power, consecrating us to the service of our common humanity. She believed that simplicity of mind, absolute integrity of purpose, and a spirit that thinketh no evil, were the best conditions to bring either to the investigation of phenomena, or to the truths of life. Her remarks were eloquent, wise and truly inspired.

After singing, the president announced the presence on the platform of a gentleman who had a remarkable phase of mediumship. While his body was in Boston he could appear spiritually in a great number of places at the same time. He did this by the instrumentality of his pen, and the bright, wise and witty appearance of John Wetherbee was gladly welcomed in nearly all our spiritual papers.

Mr. Wetherbee spoke of the phenomena as

being the distinguishing feature of Spiritualism, and the only one. The rapping and tipping of tables and other sensuous manifestations in themselves were trifles as many thought them, but when the intelligence back of them were from spirits, the trifles became sublime—as goblins, scorpions and crabs were trifles in themselves, but became sublime when hung as signs in the zodiac. And the same of these sensuous manifestations; they were no longer trifles when they became celestial signs and figures of speech for departed spirits. I am, said he, constitutionally a materialist. It is the hardest thing for me to conceive of spirit independent of matter. I have seen the mind, which is said to be the immortal part of man, follow the condition of the body or matter, and logically would end with its demolition. The phenomena proves conscious intelligence from departed spirits, inevitable entities. So I have sensuous proof that the spiritual man survives the death of his body, and that makes me a Spiritualist. No preaching, or argument, or abstractions would ever have convinced me that man survives physical death. Nothing but the sensuous proof has done that. With K. D. Owen I can say "one fact, and one alone can prove it, and that is a present and active intelligence that is not the intelligence of any embodied person present." I have had that experience. I never knew a person convinced by argument, but know thousands who have been converted by the phenomena. So with pen and voice I always feel inclined to keep the manifestations to the front, for by them we know we have mortal life.

Mrs. Kate R. Stiles then recited an inspirational, original poem, entitled "What is Life," and the forenoon exercises closed.
At the afternoon session the exercises were opened with singing, in which the audience joined very heartily.

Mr. Eben Cobb said Spiritualism is Protestantism; Protestantism is Rationalism, and Rationalism is Nationalism. The foundation of Protestantism is in the word "I protest." Hundreds of reformers in the past, like Martin Luther, have arisen and protested against what seemed to them to be wrong. Spiritualism comes under this head, and is protesting against the very unnatural doctrines and creeds of the past. The great infinite power governing the wide universe is continually saying "I protest," and nature is constantly changing, working silently deep down into the earth. Even the bowlders around the cataract of Niagara are subject to this change; so the infinite working in the hearts of the men and women of the present is changing the whole current of the moral atmosphere. Spiritualism protests, the law of evolution protests, showing a higher life. The good of Spiritualism, then, is found in the fact that it comes with the truth of a future life, spoken in the quiet tones from the spirit world, prostrating all the supports of theology, and giving us the true spirit of harmony and life.

Mrs. Kate R. Stiles said the opening this morning for Onset is very auspicious and promises abundant success.

L. L. Whitlock said the question of the day is education, among the Spiritualists and all others, regarding the truth of spirit return and the knowledge that the communion between the two worlds is as real as the interchange of thoughts between ourselves in this mortal sphere.

Prof. J. W. Kenyon gave a neat closing speech.
MASSACHUSETTS.

PERSONALS.
Contributions received: A. M. M., O. W. H., J. V. S., M. T. L., L. I. G.

Dr. W. S. Eldridge and wife were the first to arrive at Lookout Mountain, and are stopping at the E. V. Wilson cottage.

On the strength of our reduction to \$1 a year a firm in Arkansas contributes \$5 to pay for twenty quarterly subscriptions to Spiritualists and investigators in their town, for which we return thanks. This is encouraging, while it shows that our action is appreciated.

Mr. Dwight Kempton has assumed the editorial management of The Summerland. From his greeting we glean that he means business—that his paper shall be elevating in its tone and based upon thorough journalistic principles. Personalities are also to be strictly avoided.

The manner in which theaters are fined in this city for giving Sunday afternoon performances for the benefit of working people is an insult to the public, which the public should resent as speedily as possible. Why not impose a fine on church performances as well?

Mrs. Lena Bible has returned to Battle Creek Mich., to remain ten days, when she goes to Detroit, where she may be addressed for the future at 417 Sixth, corner of Perry street.

Prof. J. B. Campbell, of Fairmount, will give a series of lectures at G. A. R. Hall, 115 West Sixth street, during the months of July and August. The services begin at 2:30 promptly, every Sunday afternoon. Admission free.

Our lady readers will pardon us for robbing them of their space—the Ladies' Department—this week; but press of other matter made it necessary, and next week we desire to use it for our surplus correspondence which has accumulated on our hands.

With sandy paths and notices to keep off the grass our parks offer little inducement to either children or pedestrians. A selfish and narrow spirit hovers over them.

NO POSTAGE STAMPS TAKEN IN PAYMENT FOR SUBSCRIPTION.

We are sorry to be compelled to record the fact that Bro. J. H. Haslett, of Haslett Park, Mich., has passed from the activity of his physical existence to a higher life, for he was a generous worker, a liberal patron to the cause of Spiritualism, and a shining light in its ranks. But probably his reward was due and could not be withheld any longer, so he was called to that bourne from whence travelers do return through the means of modern discoveries and spiritual progression on mother earth, and is, therefore, not entirely lost to his loved ones as the outside world will have it. There is no death to Spiritualists, but merely a temporary parting—a transition from a material to a spiritual existence.

Hark! A Voice From Iowa.

Dr. J. C. Batdorf, Dear Sir—I am happy to say that I am perfectly well again, and I thank God that I was advised by a kind friend to write to you, and if I had not done so I would have been in my grave long ago. At the time I put myself under your treatment I was not expected to live twenty-four hours. I had fallen from a horse, healthy woman of 152 pounds to a mere skeleton of 78 pounds. But after using your Wonderful Powders three months, I am happy to say that I weigh 150 pounds. I was given up by five doctors of Angus, Dallas Centre and Des Moines, Iowa. They said they could not do anything more for me, and that I could not live twenty-four hours. Everyone says it is a wonderful cure. If anyone doubts the truth of this let them write to me. In conclusion I say from my heart, God bless and prosper you, and may you still continue snatching people from the grave. Yours in gratitude,
MRS. JOHN JEFFERSON,
Angus, Ia., Feb. 25, '90.
See ad. in another column.

No other Medicine on earth is so efficient as PERRY DAVIS' PAIN-KILLER in curing Colic, Cramps and all Bowel Complaints.

The troubles come suddenly and require prompt attention. Keep Pain-Killer handy
PRICE, 25c., 50c., and \$1.00, at Druggists.

WHY SHE Became A Spiritualist,

Abby A. Judson, Minneapolis, Minn.

Tastefully bound in cloth; 261 pages. Price \$1.00; postage 10 cents. Remit by P. O. order or registered letter.

Contains a portrait and life of author; her method of going under spirit influence; twelve lectures; selected poems and communications from her missionary father and mother and other guides. Address author as above.

Clairvoyant & Magnetic Healer.

Diagnose free. Send a 2-cent stamp, name, sex, hair, one leading symptom. Give date of birth and 25 cents and will give test by SOLAR BIOLOGY; tell what trade or profession for success; those intending marriage will tell harmonious. Dr. Thayer, Detroit, Mich.; box 66.

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